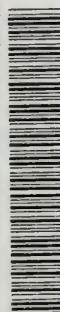


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# HOW I GOT FAITH

EXPERIENCES IN THE LATE MINISTRY  
OF THE CONVERTED INFIDEL  
WILLIS M. BROWN



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Experiences in the Late Ministry of the  
Converted Infidel, WILLIS M. BROWN,  
of Roswell, New Mexico

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WILLIS M. BROWN

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## PREFACE

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Ever since I wrote my book, "From Infidelity to Christianity, Life Sketches of Willis M. Brown," people have been asking me by letter, and otherwise, how I got such faith as I spoke of in my book. For some time I have felt impressed to write a book on this line for the glory of God, and for the encouragement, and the good of mankind. For hours I have felt impressed that what I do I had better do quickly, as time is short, death is sure, and besides, the enemy should be given every sharp and smarting rebuke possible, without delay. I realize that God has already added eighteen years and some months to my life. I do not know how much more he will add, but the eighteen years are up.

I was just on the eve of beginning this book eight years ago, when at Creston, Washington, but some things occurred which prevented me. But by the help of God, I think I can now write it, and make it a different book, and a real benefit to the public; as there is a great deal of my experience which has never gone before the public. So, with faith in the God who has carried me through many dark and testing trials, and who has never failed me in anything I undertook in His name, I shall begin this book, trusting that it will be a blessing to many souls: and discouraged, and accused pilgrims.

—WILLIS M. BROWN.





# HOW I GOT FAITH

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## CHAPTER I.

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### HOW I GOT FAITH FOR SALVATION

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On the 5th day of January, 1895, I went to meeting through curiosity, having heard that my chum, John Lambert, was a mourner. He had drunk, and horse raced and done much wickedness with me. When I arrived (there) at [the meeting-house, (which) was set in the valley on a creek at the foot of a hill six miles north of Cave in Rock, Illinois, on what was known as the "low water road" leading from Cave in Rock to Equality, Illinois], I met the large crowd of people; and among them my chum, Lambert, who told me that he was saved. I believed that he was honest, but that he was deceived. Services began, but nothing interested me. Finally a man named Willis Bunch, who had been holding meetings six miles north of this place, came in. I had heard of him, but I did not have a very good opinion of him.

After his coming something happened which attracted my attention. I could see a difference between him and the other preachers. His testimony was different, he prayed different, and he looked different. After meeting was dismissed he prayed for a sick child. I could see that the child was very sick, and I looked to see what would be the result of his prayer. I had heard many prayers prayed, but never before had seen any one propose to pray and expect the answer immediately. Two

preachers that had known me all my life stood between me, and the man and the sick child. I. M. Hedden, who had just been converted, was at my right. He watched me and would attempt to kneel; then he would look at the preachers who were making fun of the man; then he would attempt to get up. Finally he looked at me, a poor infidel and a drunkard just on the brink of the grave, trying to look around those preachers to see if there was a God who would answer prayer; he then fell on his knees and hid his face in his hands. He is now a preacher in this Reformation, and his address is I. M. Hedden, Metropolis, Illinois. When the preacher, Bunch, said "Amen," the child jumped up and said it was well. The two preachers that had known me all my life said to me, "There is your sanctification." I said, "That was God answered prayer," and this convinced me that God would answer prayer.

Probably if I had gone away and not investigated further, the enemy would have snatched all of this from my mind and made me to lose sight of the handwork of God. Every time I meditate over the past I thank God for moving on the heart of a sinner to propose to go home with me for dinner that day provided I would come back to meeting with him that night. He did not know what it meant; neither did I; neither did any of the others of my neighbors who heard him make the proposal to me. But I have seen many times since, that if he had not gone home with me, I would not have gone back to meeting that night; and if I had not, probably the thousands of persons I have witnessed saved and the thousands of cases of healing which I have witnessed would have never had the gospel. The first Bible sermon I ever heard in my life was that night, which, with what I saw that day and heard from the pulpit that night, convinced me that there *is* a God *who will* answer prayer; and also that I had a

soul that would live as long as God lives: and that my time, so far as man could see, would be very short on earth, as I was a total wreck physically, given up to die of consumption by three doctors.

After reaching home that night and looking at the bed where my wife and baby lay, and then at the other bed where the other two boys lay, I thought of my condition, and there was no sleep for me that night. I studied over my past life, from the first of my life to where I sat before the fire the next morning. At six o'clock I decided to call on God for help. Now, I had studied all night and had counted the cost, and I decided that it was the best thing to do. So I lifted my eyes to the heavens and called on God to have mercy on me, and to send conviction to my heart. I knew nothing about God's word, but I felt that my heart must be broken up before I could make a surrender to God. I believe here is where many fail to get saved. They are impressed as I was, but they pray for salvation without proper conviction, and just decide to believe that God saves them because they prayed. They have no godly sorrow for sin; they do not see that of themselves they cannot believe, but just presume on God's mercy, and hope that he will save them because they have gone through a form. I plead with God for two days and nights, but I could not feel sorry enough to quit my sins, and make my wrongs right, until God broke up my heart; and then I felt ashamed of my life, and of the way that I had treated God, who had been so merciful to me. As I reviewed my past life I could see the unseen hand of God that had been ever stretched forth, graciously sparing my life. When I had my left breast caved in on my lungs, and four ribs broken, and the best doctors that could be gotten to my bed said that I could not live, He spared my life. When I was beaten up with knucks until I could not lift my head from the pillow without help, He spared me then. It now

came to me that God had spared my life for a better purpose than to lie behind prison bars, or in the ditch of drunkenness, or in the cage of Infidelity. This encouraged me to make a surrender of my life and time for God. I made it for time and eternity. Seeing that I had done all that I knew to do, and willing to do anything that God would show me to do, I believed the God that healed the child would save me; and as I settled it, all darkness passed away, God's Spirit flooded my dead soul, and it became alive to God. All malice, murder, and hatred were gone. Joy, love and peace were flooding my soul; but the devil tried to make me doubt. But after calling on God for more evidence, He convinced me that I was saved, but again the devil impressed me, saying that I could not live it. My desire was to live it, and I called upon God for power to live it.

After fifteen hours of constant prayer, God led me by His spirit to consecrate my time, my business and my life to Him. (This I did). My faith took hold of God's promises, and I felt every bit of self go out of my soul, and I felt as though I was a shadow. I was asked by one who knew I was seeking salvation, how I was getting along. I opened my mouth to say all right, when my faith took hold of God, and my soul was filled with overflowing joy which made me shout and rejoice. I had done all that I knew to do, and just believed God.

## CHAPTER II.

## WHAT THE HOLY GHOST HAS DONE FOR ME

I have never heard any one else testify to receiving the Holy Ghost as I received Him. For this reason I do not often tell it, but I feel that I should tell it now for the glory of God and the good of souls, for I have been made to believe that the reason many do not stand is because they do not get cleansed. There is no certain time set for one to tarry before God to get the cleansing blood applied, but it depends upon the earnestness with which the seeking soul comes to God for the same. We see the apostles tarried nine days and three hours, while Paul tarried only three days; but what he got was as genuine as what Peter and the others received: yet they tarried longer: For it kept him while he bore forty strips, less one, five times: also while he was being cast among false brethern and in prison. We hear him in his last testimony saying, "I am now ready to be offered and the time of my departure is at hand, I have fought a good fight, I have finished my course, I have kept the faith." 2 Timothy 4:6-7.

My dear reader, the thing we want to make sure of is this, that we get the faith, and the Holy Ghost that destroys and consumes the dross and self which hinders faith. When self is destroyed it certainly makes a change in feelings; it did in my case, and left an emptiness that I can no better explain than as I have said before—I felt like a shadow. I looked down to see my body—so light did I feel—and in an instance my entire being was filled with the consuming fire and power of the Holy Ghost. Every particle of fear and shame was gone, and I bore the fruits at once of which the word tells. The

first man that I met was Casper Fink, a dear, good Holy Ghost man. I greeted him with the holy kiss (see I Thes. 5:26, also Romans 16:16), something I never did before in my life—greet a man with a kiss—and I did not know that God's word taught it. Next was Brother Bunch, the preacher, and when I greeted him he shouted, "Holy Ghost, Holy Ghost!" and the spirit in me gave utterance and answered for itself with shouts of joy; and my whole soul and body was on fire for God. I do not mean that this fire was visible flames, such as I have heard poor, deluded and mistaught people say. But my very flesh and bones and soul burned within me, and every bit of the work of the devil was destroyed, and my whole soul and body was filled with the power of God: so there was nothing left in my soul to doubt God. The Holy Ghost is God, and I was filled with the Holy Ghost.

The reason so many fail to believe God is that they fail to get acquainted with Him; they do not come near enough to Him to say from the depths of their hearts, "Anything Lord." I have had people to ask me to pray for the salvation of their companion, or child. I would say, "Are you willing for God to bring it about in his own way?" They would say "yes." Then I would tell of some instance in my experience where it took the death of a child, or the loss of property, and they would not want it to come that way. My dear reader, if you are not acquainted with God enough to commit the whole thing to his hands, and let him bring it around His way, you cannot exercise faith in Him. For the Holy Ghost dictates the prayer of faith, and if you are not willing for it to be done God's way, the Holy Ghost will not work. Your just saying a prayer, as thousands of people do, brings no beneficial results. My niece had a drunken husband; he died drunk and I brought him home dead; this was before I was saved. After I was saved, I went to pray



for her child. She had belonged to the Methodist Church from a child. I said, "Don't you believe God will answer prayer?" She said: "No, for I prayed for God to bring my husband home sober, and he never did." I said, "Yes he did, but all the way that God could answer your prayer, and bring him home sober was to bring him home dead; so your prayer was answered." But had she known it would be done that way she would not have prayed. Just so it is with many, that want it done their way. But my dear reader, when you get well enough acquainted with God to be willing to let him answer prayer his way, knowing that he is allwise, and does all things for the best, and you ask believing, it will come. God would let the heavens fall before he would fail to answer the prayer of faith.

## CHAPTER III.

## HOW I GOT FAITH TO BE HEALED

In a few days after I was saved I was riding alone along the road, meditating; and the following thoughts came to me, "I have not taken a drop of medicine since I began to call on God for conviction, and it is no use for me to take medicine for the doctors say that they cannot cure me; besides, I cannot take it without breaking my covenant with God, for I have committed my spirit, soul mind and body to Him; have put all on the altar; and if I trust man, I break my covenant with God." Then my mind ran to James 5:13-15; and I thought, "God has called me to preach, but I cannot preach, for I have no voice." Then I thought, "God can make no mistake; he is able to do what he has promised, and if I trust him, it puts all the responsibility on Him, therefore, I will not take another drop of medicine while I live." With this, my faith bounded through to the throne of God; I took hold of God's promises, and saw myself a well man, and a preacher, just then, by faith.

Now, if I did not tell you what was the matter with me, you could not well understand what it meant for me to make a decision. I was given up to die of consumption by three different physicians. I also had catarrh of the head until my hearing was at one time so bad that one would have to holler loudly to me. My eyes were very weak. Besides, I had other afflictions brought on by a dissipated life. I weighed only one hundred, twenty-five pounds, walked with a stick, coughed and spit blood, and suffered with head ache, back ache and heart trouble. I had not been, to my knowledge, free from pain for fourteen years. I decided to have



the preacher pray for me according to the Word of God in the Fifth Chapter of James, Thirteenth and Fourteenth verses. Now, this does not mean elders elected by men, but God sent elders filled with God, who believe all of God's word, and do not try to hide behind Timothy's wine, or Hezekiah's figs, or the man Paul left sick at Miletum. But they believe, if the patient meets the conditions, that God would let the heavens fall before he would fail to heal.

I was prayed for the next morning, and the power of God went through my body; every pain left me, and I knew the work was done—I expected it to be done. You see, I had meditated and decided that it would be to God's glory to heal me; and since he had called me to preach, I should be an example of what I preached. In a few hours the test came: my lungs pained me, my voice left me; but I stood on the Word, and the witness which I had received. But I had to fight the devil a face to face fight for three months. Ofttimes the suggestion would come that I was not saved, or I would be healed. I had no one to go to but God. I would fall on my knees and ask God, if I was right, to remove the pain or soreness at once, and it would go. This would encourage me and I would get victory more easily next time, until I got to where, when the test would come, I would rebuke the devil in Jesus name; and at the end of the three months, when I gave my property and all I had to my creditors, and started to evangelize, the work was completely done—I was healed.

Now, a great many mistakes are made when people do not make an unconditional surrender to God; and in place of having faith to receive the witness they just presume on God's promises, and say they are healed because God's word says so. But there is no healing, and no faith; yet they claim to be standing on the promises of God. They testify to heal-

ing without any witness from God. This is a reproach to God's cause, hinders His work, and shakes the faith of others.

## CHAPTER IV.

## MIRACLES THAT GAVE ME FAITH

In the following chapters, I shall speak of some things that I am sure will be doubted by some, ridiculed and denied by others; but as there are living witnesses to what I shall tell, I do it for the encouragement and strengthening of the faith of those who are seeking light on God's Word, and promises to mankind. I shall give the names and addresses of those who witnessed the miracles that I shall speak of in these chapters.

Now, a description of the country where I was living when converted, might be interesting to some. I was converted on what was known as Pitts' Hill, eleven miles from Cave in Rock, Harden County, Illinois. Pitts' Hill was near what was known as Potts' Hill, on a road leading from the Southern States into the Northern States by way of Fordsferry, Kentucky, and Equality, Illinois. There was a man, by the name of Potts, living on Potts' Hill—the hill got its name from him. He had a large house, and kept travelers in the early days before there were many steam boats on the Ohio River, or any railroads in that country. There was also a man by the name of Ford living at what is now known as Ford's Ferry, Kentucky, on the Ohio River. Potts' Hill is between Fordsferry and Equality. This was in John A. Merrill's time, a noted horse thief and murderer. These three men—Ford, Potts, and Merrill, were notorious for their murders and robberies. There was a great deal of travel from the North to the South. There were large droves of horses and mules driven through, even up to the time when I can remember. Those going from the North to the South, if any ways nigh night, would

stop with Potts on Potts' Hill, as there was no other place between there and Ford's Ferry. If they could reach Ford's Ferry by night, and if Potts did not get them, Ford would get them. Those going from the South to the North, if too early to stop with Ford, would stop with Potts, as his was the only place between Fordsferry and Equality; and it is said that they murdered and robbed a great many people.

My father told me that at one time a man going South with a drove of horses, stopped with Ford—Ford ran a ferry across the Ohio River, also kept a hotel. Ford proposed buying this man's horses, but would not give the price the man asked for them. While they were talking, a nicely dressed stranger walked down stairs into the room where they were, and joining in the conversation, proposed buying the horses himself. They soon made a trade, and he paid the man for the horses. Soon the stranger and Ford got on a trade, and Ford bought the horses and paid him for them in the presence of the first owner, who now started on his journey. But the first place he had a chance to spend money, he discovered that all the money he obtained for his horses was counterfeit. He took some men with him, and went back to Ford, and told him his trouble. Ford told him he knew nothing about the man—that he was a stranger to him, that he was now gone, and he knew nothing of him; but that if he had sold his horses to him he would have given him good money. So the man could do no more, since the horses were gone, and he had no way of getting them back. My father knew of a number of instances similar to this; and in case they could not work it that way, and had to pay real money for anything, they would destroy the man, and get back the money. At the time I lived in this country, this sort of robbery had been broken up, and some good citizens were living at those

places; but there are a great many bad people there yet, and you would think so, if I should tell you of all the incidents I know, and tell you of the things that I was well acquainted with in Harden County, Illinois—known, yet, as Egypt. And, I am sure that if I should give you a full description of all the blood that was shed; and of all the crime that was committed; and tell you of the men who ran off with other men's wives; and of the woman who cut another woman's husband's throat after she had left her own husband and run off with him; and of his brother going after a warrant for her arrest, and a limb of a tree fell on him, and killed him as he was returning with the warrant; of the many young girls who lost their character and had their lives blighted; of a preacher holding the lamp while a member of his church killed his own step-daughter in order to cover up his own shame; of men swapping wives; of a father trading his own daughter for a harlot; and of other similar incidents, you would not wonder at its being called Egypt. This is the kind of place God brought me out of, and such things as named above were so common, that not much was thought of it. I am sure that if this book reaches Potts' Hill, Illinois, some who read it will know what I am talking about. My reason for narrating this is to show you why God had to perform miracles in order to convince the people; and, thank God, it had its effect; for many came to believe in God, and were saved. Just a few days after I was converted, I got Brother Bunch, the preacher, under whom I was converted, to hold a meeting near my home; and there some wonderful things happened; many souls were saved and sanctified, and many were healed. But, afterwards, the devil used a false prophet to disgust many and cause them to go back into sin.

The first miracle that occurred in this meeting was when Mrs. Margaret Fuller was raised from

the dead. We would begin meeting at nine o'clock in the morning, the song, praise and prayer service would last until eleven o'clock: then the preacher would begin to preach. He had no certain time to stop, but would generally preach until two or three o'clock in the afternoon, and then we would hold altar service until five o'clock, then we were dismissed for lunch. Some would go home for lunch, but the preacher and I would generally stay at the school house, as he was tired, and I was very weak—I had just been healed of consumption. The people would begin to gather in before seven o'clock, and meeting would begin and continue until midnight, and sometimes until three o'clock in the morning. This kept up for three weeks, so, you see, we were all worn out because of loss of sleep. One day while Brother Bunch was preaching, Mrs. Fuller and another woman sat on the second bench to the preacher's left. Mrs. Fuller laid over on the desk in front of her. I, with others, saw her, but just thought that she was sleeping. Finally the woman, sitting by her, tried to awaken her, but could not. She screamed out and said, "This woman is dead." Dr. T. J. McGinnis, who was the son of old Doctor McGinnis, who was well known by the people of Harden County, Illinois, and who lived and raised his family near Rosaclare, near Elizabethtown, had two sons that were doctors, Fred and Tom. It was Tom that was sitting there. He then lived at Potts' Hill, Illinois, three-quarters of a mile from the Lambert School House, the place we were now holding meeting. He went to the woman, examined her and said, "She is dead." The preacher spread some over-coats down on the floor in front of the pulpit, and we laid her out—the doctor helped. Brother Bunch went back to the pulpit and preached for thirty minutes—the doctor said he timed him. The preacher then stopped preaching and said, "The spirit of God impresses me that if I



will pray for this woman that God will raise her up. Come on, Brother Brown, and Sister Lambert." Sister Lambert was a woman very strong in faith, and she went saying, "Amen." I did not know what to do, it looked like foolishness to me, to pray for God to put life in a woman that had been dead, and laid out, thirty minutes. But I hated not to go, and to back down before the people before whom I had testified so strongly. So I went, and the doctor went too, but the people sat spell-bound. No laughing, no jeering, no fun-making; we never saw it this way before. They began to pray. The doctor held his fingers on the artery which runs across the jaw bone, and also on the wrist where the pulse should be, but he said she had no pulse; and as the preacher, and Sister Lambert, prayed so earnestly, I lost sight of what the people would think, and joined in prayer. After we had prayed a while, Brother Bunch said, "Amen, it is done." The woman that had been dead, like Lazarus, who came forth bound in grave clothes, threw up her hands and sang with a clear voice,

"O come angel band,  
Come and around me stand,  
O bear me away on your snowy wings  
To my immortal home."

She then raised up and sat before the people praising God. Doctor McGinnis said aloud, "Good people, this woman was dead, and has been for thirty minutes; I had my fingers on the arteries on her jaw and wrist. There was no life until the preacher said 'Amen'; and then I felt the blood gush through her veins." There were none who denied it, or made fun of it, but all seemed to believe. Many who witnessed this are still living—a few of them are as follows:

John M. Lambert, Dorena, Missouri; Mary Lambert Cable, Green, Iowa; (these were saved then, but sorry to say, not now); my wife, G. A. Brown,

Roswell, New Mexico. I do not know where Doctor McGinnis is, but he was somewhere about Pinkneyville, Livingston County, Kentucky, the last I knew of him, but I am sure that he would not deny this statement.

Another instance I will relate is that of my son, George, being raised from the dead so far as we could see from appearances. I am thoroughly convinced that God permits things to come on us for our good, and his glory. After I was saved my wife would not surrender and get saved. I kept praying God to bring her to salvation for three months. Finally I said, "Bring her Lord, at any cost." God knows what our idols are, and even when we get in earnest about a soul's salvation, for healing, or for anything we may desire, God never will move so long as we hold ourselves, or our friends, in reserve. If we want him to be easy with them. We need not expect to get our prayers through. But when we can say, "Lord, bring it about at any cost," then it is that God moves. It may take the life of some one, but God has promised to answer the prayer of faith. And all who pray the prayer of faith, having an earnestness in their heart, for God to bring it about in his own way, will be satisfied. When I could decide this way, the Lord permitted the devil to touch my wife's idol, which was our youngest boy, George. He was two and a half years of age, had been sick a great deal of his life, and wife worshiped him. God has said, "Thou shall have no other Gods before me." God permitted this child to go into convulsions—I was away, wife and the child were alone. She had most of the day to meditate and decide whether she wanted to worship the child and lose her soul, or consecrate the child to God and get salvation. Soon after I came into the house I took the child out of her lap and laid him on the bed: whereupon he took a very hard fit, and in a little while he was dead so far as we could see. He was drawn out



of shape, but as he gasped his last breath his limbs and muscles straightened out. Wife ran for remedies. I told her that it was for her salvation, and that if she would not surrender and give her heart to God, the child would go to heaven right off. She fell on her knees, made her surrender—gave the child to the Lord, and her heart to God. I, also, was calling on God, and the moment that the fire of God touched her dead soul, she gave a shout, and life came into the child. This gave me more faith. I had not gone out to preach yet, but was preaching around home. Seemingly, it was hard for me to cut loose; so God gave me this test through the child, and by so doing, burned the bridges behind me. The child was paralyzed in his lower limbs when I decided to turn everything over to my creditors, and to obey God. I decided to give my life, and my time to His service, and started out. I promised God that if he would heal the child, and make him strong, I would live and die for Him, and spend my life in His service. After prayer I arose and started on my first evangelistic trip, believing that God would heal the child and make a way when there appeared to be no way; and, in spite of the devil, he did. Oftimes I would get a letter from home saying that they had nothing to eat, house rent due, and no money. The devil would show me a job, and the Lord would show me the child, and my covenant. I would say, "Lord, I will stand by it if we all starve," and God always made a way when it looked like there was no way. I often realized that if I had not had the above experience that the devil would have run me in a great many times. Jesus would not bow down to the devil for the whole world. We see in Matthew 4:18-11: "Again, the devil taketh him up into an exceeding high mountain, and sheweth him all the kingdoms of the world, and the glory of them: And saith unto him, All these things will I give thee, if thou wilt fall down and worship me.

Then saith Jesus unto him, Get thee hence, Satan ; for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve. Then the devil leaveth him, and, behold, angels came and ministered unto him." Sad to say, but there are many God called preachers that have bowed down to the devil, and lost sight of God, because they were afraid of what the people would say, or that God might not provide. My brother, or sister, if this is your sad state, after you read this, go into the wilderness and stay with Jesus until you whip the devil, and give him to understand that you will not bow down to him ; but that you will preach the truth without compromise and fill your calling if you have to starve ; then God will open up the way. Don't think that he has forgotten you : he is watching you and waiting to see who you are going to believe, God or the devil. And when you settle it, that you will believe Jesus—Matthew 28:19-20 : "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost : Teaching them to observe all things whatsoever I have commanded you : and lo, I am with you alway, even unto the end of the world. Amen," then as he ministered to Jesus through the angels, he will provide for you through his people, and sometimes through sinners. It means to preach all the New Testament. Because some one is present who does not believe do not get frightened, and come down out of the pulpit leaving part unsaid, as I once knew a good brother to do, whereupon God took his message from him. It does not mean to preach a while, then go away to see your people, then fish or hunt or work on a farm ; but it means for you to put your time in for God and his cause. And I assure you He will provide for you—no difference how large your family. It may not be luxuries, fine plumes and feathers, rag flowers and silk ties ; but it will be such things

as you need to satisfy hunger, and to clothe your body. If your clothes get rough, do not let up, but, if possible, preach straighter still. The harder you hit honest souls, the better they will like you and the more they will give. God will take care of the truth.

## CHAPTER V.

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### THESE SIGNS SHALL FOLLOW THEM THAT BELIEVE

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In March, 1910, while preaching at New Decatur, Alabama; just at the close of meeting, Sister J. W. Hilburn, of that place, came to the altar with one hand hanging helpless by her side, saying she had no use of it; that she had been impressed for some days that God would heal it—her husband wanted her to use remedies, but she would not do so—said she knew that God could heal her, and believed that God would heal her right then if I would pray for her. We knelt and prayed for her, and she jumped to her feet, threw her arm behind her and over her head, and said she knew that God did do it. This was witnessed by Edgar Williams, of Eagleville, Tennessee, and a Brother West, whose given name I do not remember, who was with us in the meeting; also Bertha and Lillian Brown and a number of others, together with Brother J. Lee Collins, who was a minister living at that time at Niota, Tennessee.

In October, 1909, myself and company of workers were called to Eagleville, Tennessee, by Brother Edgar Williams to hold a meeting. He had never heard the truth preached, but had read the Gospel Trumpet. While we were there he dropped a back-log on his foot, mashing it very badly, and he could scarcely walk on it. He had his shoe off and a rubber overshoe on his foot, and not able to go to the meeting, yet it was not more than three hundred yards away. I told him that God could heal him and make him able to walk to the meeting; talked to him and encouraged him to ask God to heal his foot, and then told him to pull off his rubber. He did so and I took his foot in my hands and it was

bruised very bad; it seemed that the bones were crushed. I said, "Now when I pray and say 'Amen' you get up and walk." He said, "All right," and as I said amen he put his foot down and walked out as well, seemingly, as if nothing had been ailing. He looked at his wife, calling her by name and said, "Inez, it is sure done," and he walked to the meeting.

In January, 1910, Sister Bertha M. Brown and myself went from Tallawah, Mississippi, to Independence, Louisiana, with Sister Anna Durbin, (the latter named place being Sister Durbin's home), and held a meeting at this place. While there Bertha Brown took very sick at the home of Sister Evans, and it seemed that the end had come. She was unconscious, and almost gone so far as we could see. There were a number in the house, and a great many that did not know that God would answer prayer, and a very few that did know it. It seemed that in an instant the surroundings flashed before me, and what it would mean for her to die there, so far away from her mother and sisters, and what a reproach it would be upon the cause for a minister trusting God to pass away right in the house where another one had passed away a few years before—this being where Brother Jeremiah Cole died. I believed that it was an imposition of the devil, and took a stand against it, rebuked the powers of hell, and the discouraging spirit and called on God by faith; and she was raised up. I asked God to raise her up and make her able to preach the next night, which He did, and she preached to a large congregation. There was a sister present named Purvis, who lived near, and said that she had a cancer under her arm and for a time had been unable to put her hand above her head, or use it in any way to advantage. She said she believed that if I would pray for her, and ask God to heal her, that he would do so. After talking with

her for awhile we agreed with her in prayer. I asked God to kill every root of that cancer, and take it away with every symptom of the disease, and to make her whole right then. She sprang to her feet, threw her hand above her head, and said, "It is done, it does not hurt me a particle; I could not put my hand above my head before." She was at meeting that night, testified and threw her hand above her head before her neighbors, who knew her condition, and she continued to attend the meetings which lasted a week longer and testified during the meetings of God healing her. Some months after we left there she sent me her written testimony, stating that she was completely healed and had had no symptoms of the disease since. I have forgotten her given name. Sister Annie Durbin, of Independence, Louisana, witnessed this; also Sister Evans, who, I understand, has since passed away. Bertha M. Brown, 201 North Lea Ave., Roswell, New Mexico, and a number of others, were also witnesses.

In March, 1910, while at the home of Sister A. J. Brown, West Decatur, Alabama, she showed me a very bad cancer in her temple, saying that it had been bothering her for a long time, and that she believed that if I prayed for her that God would heal it. We agreed in prayer, asked God to destroy the roots and symptoms of the cancer; she said she believed it was done. The soreness and inflammation went out immediately and the cancer began to dry up, and finally disappeared, leaving a slight scar where it once was. This was witnessed by her son-in-law, W. A. Randle, and his wife, Lula Randle, who now live at Birmingham, Alabama; also her two daughters, Bertha and Lillian Brown, whose address, together with their mother's, is 201 North Lea Ave., Roswell, New Mexico.

At one time I was stricken down very suddenly with nervous prostration. I was eight or ten miles from the railroad, had to be hauled to the depot in



a wagon, then go on the train 350 miles to my home. They secured an old wooden rocking chair, placed it in the wagon for me to ride in. When about half way to the station I had them fasten the chair to the wagon. It had been very muddy and the ground had frozen hard, the wagon ruts were deep, and the top of the ground was thawed enough to let the wagon slip around, which made it very hard on me. Finally I discovered that life was going out of my body and I told them to stop, I was dying. They stopped the wagon and began to pray for me. I commenced to meditate, and took into consideration that God had shown me to go home and that he would not let me die on the road. I rebuked the devil, and death, and claimed life through Jesus Christ, and I felt death going off of me just as plainly as I felt it come on me. This convinced me of the fact that we live by faith; and I believe that there are many people who die, when, if they would only reason and consider that it would be to God's glory for them to live, and that it was God's will for them to live, that they would live much longer. I am sure that I would have been dead if I had given up. This is not the only instance in which I have been convinced of this fact.

While at the camp-meeting at Fargo, Oklahoma, in July, 1912, after preaching on divine healing, and presenting the altar for healing, a number came to the altar for healing, and among them was old Sister ———, of Fargo, Oklahoma, who had been going on a crutch and a cane for a long time. She was helped to the altar by friends. When I went to pray for her she said that she believed that God would help her to walk away from the altar without crutches. After I prayed for her she sprang to her feet, and jumped, and began to shout, and went away walking without crutch or cane. I am told, just at this time, while writing this testimony, that she is still walking, without crutch or cane.

This was witnessed by J. D. Ferrell, Fargo, Okla., George Harmon, Clovis, N. Mex., J. P. Milford, who is now in California—but at this time I do not know his address—Pauline May, 201 North Lea Ave., Roswell, New Mexico, and Ana Groves, the stenographer, who is now taking this dictation, of Woodward, Oklahoma, and a number of others.

In November, 1912, while holding a meeting in the tabernacle at Roswell, New Mexico, an old lady got saved, and accepted the truth; but took very sick, and in a few days sent for me to come and pray for her. I went and she was healed instantly. Her husband was sitting in the house, and seemed very angry when I went in—did not believe in healing. I prayed for her and she was healed instantly, and got up out of bed; he looked astonished and said, "I know she never did that way before. She always, before, lay several days when she had those spells, and nearly died." He had been hurt in an automobile wreck, and had his hip crushed, and had to go on crutches—could not use his limb. In a day or two he hobbled out to meeting, heard a few sermons, and one evening went to the altar, still going on his crutches. He said that if God could heal his wife when she was so sick that he could save his soul and heal him of his crippled limb. We prayed for him. He arose and walked away and left his crutches lying at the altar, and has never used them since. His wife and children are living across the street from us now, and he left town the other morning to work on a ranch six miles out in the country. His name is Kirkseik—this was witnessed by a large congregation.

In a few months after I began the work in Roswell, New Mexico, we were holding night meetings in a hall on Main Street, several blocks from the Home, when Sister Martha Rutledge, one of the workers in the Home, was sick. Sister A. J. Brown and my wife stayed with her and the rest of us went



to meeting. While I was preaching there was a young man who was a sinner and who lived neighbor to us, came in and told me that she was dying, and wanted me to come at once. Brother Ed Arney and I got into his buggy and drove to the Home, and found her seemingly drawing her last breath. She could scarcely whisper. We laid hands on her and prayed for her and God healed her, and instantly, life came into her body, and she arose and said it was done. This was known by a number of people in Roswell, New Mexico, as we returned right back to the meeting house from the house in which she was healed, and numbers of people visited her, and it preached quite a sermon to the people who had never heard that way before.

CHAPTER VI.

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"Now there was at Joppa a certain disciple named Tabitha, which by interpretation is called Dorcas; this woman was full of good works and almsdeeds which she did. And it came to pass in those days, that she was sick, and died: whom when they had washed, they laid her in an upper chamber. And forasmuch as Lydda was nigh to Joppa, and the disciples had heard that Peter was there, they sent unto him two men, desiring him that he would not delay to come to them. Then Peter arose and went with them. When he was come, they brought him into the upper chamber; and all the widows stood by him weeping, and shewing the coats and garments which Dorcas made, while she was with them. But Peter put them all forth, and kneeled down, and prayed; and turning him to the body said, Tabitha, arise. And she opened her eyes; and when she saw Peter, she sat up." Acts 9:36-40.

It is said by a great many that the days of miracles are past, and sad to say, it is not all said by the enemies of God, or by people who do not profess to know God, but by many who profess to be God's believing children, it is claimed that God will not, and does not, raise the dead.

While preaching near Bishopville, South Carolina, in April, 1910, the Lord laid a message on me on Divine Healing. There were several brother ministers there; they had come from different parts of the country to meet me. There had been a great havoc made of the church there because of differences between some of the brethren who were ministers, and the people had done as they did in Paul's days when some said I am of Paul and some said I am of Apollos: and I of Cephas: and I of Christ,

each had their respective minister. The congregation had most all back-slidden, and they were having no meetings. We had been preaching for several days and nights before this incident occurred, of which I am about to speak, and the people had become interested. The house was crowded, and a number were out of doors. The text was Hebrews 13:8: "Jesus Christ, the same yesterday, and today, and forever." After I had been preaching for, probably, an hour and a half, it seemed that the powers of hell came against me, and I heard a noise, as some one struggling; I turned and looked to my left just in time to see a woman fall into another woman's arms. The thought struck me at once that it was a trick of the devil to keep this message from going before the people. I kept preaching. The sister that was holding the woman motioned for Sisters Lillian and Bertha Brown; they went to her and began praying in secret. The husband of the woman that had apparently died came crowding up; he and his chum were drunk. I rebuked the devil, and God held them in check until I finished the sermon; then I turned the meeting over to some of the brethren, and I went to where the woman was. So far as I could see she was dead. There was no pulse and no appearances of life. Her drunken husband was trying to pull her out of the lap of the sister who was holding her; but who refused to give her up. I prayed for her—she rose up and fell back. I prayed the second time and she did not recover; I prayed the third, and fourth, and fifth time. By this time there was quite a commotion in the back of the house,, and one fellow got very boisterous, and said that he would watch us and see that she was not slipped out, and he would see that she was sent out of there in her box. So these were some of the remarks that the saints and ministers and all who were there heard—all looked scared—and in fact, it seemed that there was great

trouble pending. My faith was in God, I felt that it was for his glory. I pushed the wild drunken mob back, laid on hands again, and took hold of God's promises by faith, claimed her life in the name of Jesus Christ; praying God to defeat the devil, and to let life come into her body, and prove his power. She sprang to her feet, gave a shout, walked out of there alone, and got into the buggy with her drunken husband and went home; and was back to the meeting next day, all right so far as we could see. This convinced many. It reminded me of the tumbling of the walls of Jericho. While the powers of hell were against us, and seemingly the heavens were as brass, and God had turned a deaf ear, every one that professed to know God, with the exception of myself and company of workers, and the woman who held the woman in her arms, were spell-bound, and seemingly faithless, and excited; but the moment that she sprang to her feet the shouts went over the house, and the ministry gave great demonstrations, and made some discussions and boasts about God manifesting his power. There are a great many now, like those in the olden times when they could not shout until the walls of Jericho had fallen. God wants a ministry, and people who will stand faithful before the opposing powers, as Elijah did before the prophets of Baal, and know that God will answer prayer. Elijah even made fun of them and said, "Cry aloud for he is God: either he is talking, or he is pursuing, or he is in a journey, or peradventure he sleepeth, and must be awaked." He had not prayed yet, but he had no fear: he knew that God would hear him and when the time came for him to call on his God, he with boldness called on God, believing, and God answered by fire, and consumed the sacrifice and the wood: and the stones and the dust and licked up the water that was in the trench. It might be possible that some would say we do not know whether these incidents

which I relate in this book are true or not. Brother Brown wrote so many things in his other book but never gave sufficient proof to convince me that it was true. I want to give proof in these incidents that I speak of, so that God may be glorified and people convinced. The woman's name that died, as far as we could tell, was Estelle Colbourn; the woman that caught her in her arms was Mrs. Minnie Cauffman; one of the ministers present was John Cheuning, and their address is Bishopville, South Carolina.

The next incident that comes to my mind was one time when I was attending the camp-meeting at Anderson, Indiana; the first one that was held there, and it was held in a large tabernacle near where the auditorium now stands on the camp ground. Sister Joyce Myers of Louisville, Kentucky, was preaching. I was sitting rather toward the back of the tabernacle, and just as I turned my head I noticed a woman walking down the aisle. For some reason I looked after her, I know not why. All at once she dropped as though she had been shot. I saw from the way that she fell that she had not stumbled, but had just simply given away in her body and fell. I ran to her—she seemingly was dead, no pulse, no appearance of life—and I prayed for her—she struggled for breath. The congregation began to become disturbed, and some one hollered out, "Keep still, just a woman caught her toe in a tent rope, and fell." Just then Brother and Sister L. L. Porter came to me. We agreed in prayer and she attempted to raise up but fell back—her eyes glassed—and from every appearance the last particle of breath had gone. We laid hands on her again, and rebuked the devil and the powers of hell, and claimed her life through Jesus Christ, and commanded her to rise. I took hold of her under one arm, and brother Porter took hold of the other arm, and we raised her to her feet, and strength came to

her body. By this time her husband came to where we were, and he took hold in my place, and he and Brother Porter led her a little ways. She looked up and said, "I am very hungry." She sat down on a bench, and her husband went to a stand and bought her some bananas. Brother and Sister Porter and I went to the tabernacle and sat down. By this time she was eating her bananas. Brother Porter looked out and said to me, "Look there, twenty minutes ago she was in eternity, and she sits on a bench now eating bananas." It was somewhat a curiosity to me the way the woman acted. She did not even seem glad that she had come to life; she gave no demonstration of thankfulness or joy. She looked sad and discouraged, a little frightened, seemingly. I kept studying about her until it seemed that I must meet her and talk with her. After meeting was dismissed I found her in the hall at the Gospel Trumpet home. I asked her if she cared to talk to me a little while—that I was interested—she said that she did not care, that she would talk to me. I told her that her case was a peculiar one, and that God had permitted this for a purpose, and that I would like to know her experience, and asked her if she had ever heard the truth before. She said that she had been saved and in the faith, but that her child got sick, and she trusted the Lord to heal it, but it died; and she blamed the ministers because they let her child die; accused them, turned against the truth, and had fought it and opposed it. But that it seemed that she could not resist the impression to go to that meeting; and that while she tried to keep from going the impression was so great that she gave way, and went. I said, "Sister, that explains the whole matter. God has permitted you to have this experience that you might know that there was a reality in salvation, and that God's word is true; and I feel that this is God's last call to you." She said



that she was intending to go home that evening. I said, "You had better not do it; do not leave this ground until you get salvation." I left her undecided, seemingly, more than she said, she was convinced, and that she aimed to get saved. Some years later I was preaching in the chapel at the Gospel Trumpet Office at an Assembly meeting. I told of this incident—and some others in my preaching—as I was preaching on divine healing, and I said that I did not learn the woman's name, and I did not know where the woman lived, and did not know whether any one in the house knew of her or not, when a brother spoke up and said, "I know her, Brother Brown; I was witness to the scene; she lived a neighbor to me; she got saved, died in the faith, and is gone home to glory." I did not know him; I never met him any more; I did not recognize his face when he spoke, but I am sure that some who read this book will remember this incident and this statement.

Another incident which, now, comes to my mind, occurred in the spring, I think, in 1911—I am not sure. However, I was attending camp-meeting at the Trumpet Office, Anderson, Indiana. My room was on the third floor. I did not go down when the rising bell rang, and did not go down stairs until they were having prayer in the chapel. The chapel door which opens out into the hall was open, the chapel room was filled, and quite a number of people had knelt in the hall. I knelt down by a table, dropped my head over on the table, and just as I knelt I heard a noise as if something had hit the floor, but thought nothing of it. Old Mother Walters, who was once a neighbor of mine in Essex, Illinois, and who then lived, and now lives, at Anderson, Indiana, came running to me, and caught hold of me, and said, "Come here, there is a man who fell dead." I went with her, and she led the way; we reached the inside of a circle of people, and



some brethern had just picked a man up off of the floor and laid him on a bench. His eyes looked glassy, and I saw no sign of life, but the spirit of God impressed me to pray for him. I saw some brethern, in the ministry, standing there who did not believe in miracles of this kind; and I had been informed that they did not believe some statements which I had made in my former book. The thought came to me, "If you pray for him and he is not raised up it will only be the worse for them, and make your persecution harder." The next impression came from God, and the force and power with which it came was too great for me to resist; I rebuked the devil in my soul, and rushed to the man and laid hands on him and rebuked death, and the devil, and the powers of hell, and claimed his life through faith in Jesus Christ; and commanded him to arise; life came into his body, and he arose upon the bench. I soon was crowded away by people coming to see him—I gave back—I never saw the man any more.. Mother Walters was witness to this. She is well known by the Gospel Trumpet family, and the saints at Anderson, Indiana; also, some of the saints in Chicago know her, and many others. I told of this incident in my preaching at the same time I told of the former incident which I spoke of; Sister Walters was present, and testified to it being true. I hope that she will live to read this book and testify to the public to this statement being true.

Now, I feel that it would be to the glory of God for me to make a little explanation. There are many people who think that if you pray for a dead person, and they come to life, why not pray for *any one* who is dead. I would say that the prayer of faith is dictated by the Holy Ghost, and where the Holy Ghost does not dictate or impress it is impossible for the prayer of faith to be prayed. All those for whom I prayed, that were dead, that I have

spoken of, the spirit of God impressed me to pray, and the impression was great. If God had not impressed me, I would not have prayed just to gratify my own desire, or to show some people that God could raise the dead—there would have been nothing done. I have been called to pray for many people who were dead, and I never was impressed to pray for God to raise any one from the dead, but what he did it.

## CHAPTER VII.

And there came thither certain Jews from Antioch and Iconium, who persuaded the people, and, having stoned Paul, drew him out of the city, supposing he had been dead. Howbeit, as the disciples stood round about him, he rose up, and came into the city; and the next day he departed with Barnabas to Derbe. And when they had preached the gospel to that city, and had taught many, they returned again to Lystra, and to Iconium, and Antioch, confirming the souls of the disciples, and exhorting them to continue in the faith, and that we must through much tribulation enter into the kingdom of God. Acts 14:19-22.

In the latter part of June, 1911, I went from Anderson, Indiana, in company with Brother Russel Walter, and wife, Lillian and Bertha Brown, to Calcutta, West Virginia, to hold a meeting. It might be well to give an incident at the beginning of the meetings at this place.

In the latter part of 1909, I received a letter from a Methodist minister named F. J. Campbell, Calcutta, West Virginia, stating that he had been handed my book, "From Infidelity to Christianity," and had read the same and had become interested. Not only he, but most of his church, and they had decided that they wanted me to come and hold a meeting, and that if I would come that he would send me check to cover my expenses. In January, 1910, I was at Palco, Kansas, and answered him from there telling him that I could come alone a certain time in the spring from Louisiana, or that I could wait until the latter part of July and bring my company from North Carolina, where I would be in meetings at that time. He wrote back stating that the latter proposition suited him, and that they

were all rejoicing to know that we would come, and they were looking forward to that time; and were already making preparations, and that people could be seen standing in crowds talking about this expected meeting, and that he would prepare a place for the meeting, as their house would not be large enough—thought that we could get a tabernacle.

I kept up a correspondence with him, and when I was at Sea Grove, North Carolina, I received a letter from him, with check enclosed for seventy-five dollars, to pay the car fare of my company and myself to his town. When I arrived I found him a very honest man, and one who had great influence among the people, and particularly with the people of the Methodist church at that place. He could not secure a tabernacle, so he had put seats out in an open place by the mountains, as this was a very mountainous country, and had built a stand for the preachers to sit on and to preach from. The meeting began with good interest, and the people came in great crowds; the house would hold the people for the day meetings, but we preached out of doors at night until Sunday there came a wonderful large crowd and we had the meeting out of doors, and the people sat out in the hot sun on those plank benches—men with their hats off and women with parasols over their heads listening to the gospel.

Finally, Brother Campbell rose up and told them that when he came to that place he was a Methodist, and had been from a boy, and had done the very best that he knew to do, and had walked in all the light that had been given him from the Methodists; but after reading my book which had been handed him, on the first day of January, he decided that he was not saved, and made his surrender to God, and God saved him, and now he had decided that sanctification was a Bible doctrine, and that he was seeking and longing for it. That there had been another question in his mind, and

he was praying that God would give him understanding, and that more than likely they would see that he would take his tie off, as he was getting somewhat bothered about it. So in a night or two he came without his tie, and went to the altar and consecrated for sanctification, arose and told them that he saw the light on secret orders, the one church, and he made a clean sweep of the whole thing, that he had written letters that were now on the way to conference notifying them that he had resigned as preacher, also as President of the Epworth League; also a number of other positions in the Methodist church, and that he had also sent notices to the lodges to which he belonged and notified them that he had received light on the same, and saw they were wrong and withdrew himself from them; and that now he had consecrated his life to God and had done all that he knew to do and was sanctified by faith.

On the next evening he testified that he was satisfied and had the witness that the work would be done that he had done all he knew to do and took it by faith, but did not receive the experience just then. He prayed in his office that night before retiring, and went to sleep studying about the matter. He woke up and said that he felt happy, and before he was entirely awake it came to him that it seemed something like when he was a boy and was counting the days and hours when he would see grandma. That the thought struck him that he was a man and those days are past, by that time "I was fully awake and all at once such great joy flooded my soul, and it came to me that I was sanctified; and had taken the Lord as my healer, and never expect to take another dose of medicine, and intend to preach the pure gospel as the Lord gives me light on it." The same day they sent a preacher down to shut us out of the house, and made quite a stir. Some of the people turned

against the truth, some saw the light and stepped out on the promises of God, so the meeting closed and we left.

Brother Tulley Beddingfield and wife, and Lillian and Bertha Brown were with me in this meeting. The people insisted that we should return later and hold another meeting. So the next June I went from Anderson, Indiana, camp-meeting, in company with Brother Walker and wife, and Sisters Lillian and Bertha Brown, and held another meeting in the tabernacle on the same ground. The powers of darkness came against us, and seemingly no one was going to accept the truth, and the enemy began to rage and the report was we were tearing up the Methodist church, and that Campbell had gone crazy and should be driven out of the country. There were a few came in from different places, and one was Brother Whitecotton. One night while Brother Walker was preaching I heard a loud noise out of doors—there seemed to be quite a commotion. Brother Campbell got up and walked out—I heard swearing—and then it seemed that a gun was fired and something fell against the side of the tent. Brother Walker had stopped preaching about this time, and the people all came crowding from the back of the tent towards the center of the tabernacle, and I jumped up and began singing. Brother Whitecotton came in and told me that they had shot Brother Campbell. I started to go to him and they caught me and would not let me go, and I told Brother Whitecotton to go out and help bring him in. As they brought him to the door I met him. There was a man on each side of him holding him up and he was as pale as death and the blood was flowing down off his face, saturating his clothing. He began to sink down, and they sat him down on the bench. I laid hands on him and told him to look to God, and claim life through the promises of Jesus Christ. I prayed and he revived a little, then he



began to sink away again and I saw the man was breathing hard. I said, "Where is he shot?" They said, "He is not shot at all, he is cut to the skull here on top of his head." By this time his muscles and nerves were jerking, and his head dropped over as if his life was going out of him. The spirit of God impressed me to claim his life by faith. I said, "Brother Campbell, cheer up, in the name of Jesus Christ take a stand for your life." We prayed, rebuked the powers of hell and death, and asked God to stop the flow of blood and to put strength and life into his body. He arose instantly and said, "Praise God, it's done. Brother Brown, let us go home." Just at that moment, the sinner that was holding his head said that as soon as I said "Amen" that the blood stopped, and there had been running a stream as big as his finger. Someone said that it stopped before we prayed. The sinner said, "No, it did not until he said amen." I turned and saw a commotion around a bench and was informed that Sister Walker had fainted. Brother Campbell and Sisters Brown went with me and laid hands on her and agreed with me in prayer that God would raise her up, which he did, and they both walked home, a distance of more than a quarter of a mile. The next morning Brother Campbell was able to go about his business, the gash was in his head, but no soreness. The outlaws that tried to break up the meeting, and tried to kill him, left the country, and the meeting went on. Quite a number accepted the truth and were baptized.

I was called from there to Elgin, Oklahoma, to pray for Sister May—the two Sisters Brown went to Birmingham, Alabama; to where we had promised to begin meeting, and Brother and Sister Walker stayed and continued the meeting, and quite a number more accepted the truth. Since that time there have been a number accepted the truth in that country, and they have built a new meeting house,



and I had a letter from Brother Campbell a few days ago stating that he was pastor of the church there, and was preaching the gospel in all its fullness. I went from there to Louisville, Ky., on my way to Oklahoma, preached one night and went on to Elgin, Oklahoma, reaching there late in the evening. Was met at the depot by Brother May: we reached his home and found his wife in a very serious condition—had been confined to the bed for a time—but said that she knew that God would heal her when I prayed for her. After talking with her awhile, giving her the promises of God, I anointed her and prayed for her healing, and she arose out of the bed and said that it was done.

Brother May and I went out to the barn—the wind was blowing very hard, and we looked and saw his wife on her way up to a sect preachers house who knew about her affliction and said that if she was healed he would believe in our faith. It seemed that the wind would blow her down sometimes—she was very weak and thin in flesh, having been sick so long. Brother May started towards her: I said, “Let her go; if God is sending her he will take care of her.” We watched her until she reached the preacher’s yard; and the neighbors who knew of her being sick, together with the preacher and his wife, came to meet her in the yard. They had quite an exciting time, and she preached to them. She came on back home, still rejoicing. Said she was healed. In a short time the preacher came down and had a talk with me, and told me that he was glad that I had come, and that he had received light on the scriptures, and said that he would come to hear me preach that night. I preached in a dwelling in town that night; he and his wife were there, and took part in the singing and sat on the front seat. After meeting was over he shook hands with me and told me that he enjoyed the meeting, that he was thoroughly convinced, and that if I would stay and hold

a meeting that he would turn his meeting house over to me; but it was impossible for me to stay then on account of the arrangements I had made to hold a month's meeting in Birmingham, Alabama. He said if I would return later he would let me have the house.

In August, following, I met Brother and Sister May at Oklahoma City camp-meeting. She was still rejoicing in the Lord, and said the preacher was still willing for me to have the house to hold the meeting, but as yet I have never been able to return. I do not know what has become of him.

I have witnessed a number of experiences similar to this, in my late ministry, and I am glad that I am still able to testify that God is just the same, and manifesting his power the same as he did in the beginning of my ministry nineteen years ago. My faith in God has not weakened, my trust is in Him, the same; and I expect to stay in the faith that I began in while God lets me live.

One time, while holding meeting at a certain place, an old lady who had been attending the meeting very regularly, and was crippled, hobbled on canes, and could scarcely walk without help, if I remember correctly, she was seventy years old—she and her husband came to the altar, and he claimed to be saved. He had a cancer on his face and wanted to be healed. The old lady surrendered to God and got saved, then wanted prayer for the healing of her body. We prayed for her and the Lord healed her. She jumped up, and leaping, went away from the altar; said she was healed. The man claimed to get healed, but I never heard from him. I have learned since that the old lady is still healed.

## CHAPTER VIII.

"And it came to pass, when Jesus had made an end of commanding his twelve disciples, he departed thence to teach and to preach in their cities. Now when John had heard in the prison the works of Christ, he sent two of his disciples, and said unto him, Art thou he that should come, or do we look for another? Jesus answered and said unto them, Go and shew John again those things which ye do hear and see: The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them. And blessed is he, whosoever shall not be offended in me." Matthew 11:1-6.

There are many today who are looking and waiting for the millenium: for this prophecy to be fulfilled when all manner of diseases will be healed, and the devil defeated, and the people permitted to walk and talk with Jesus and enjoy full salvation. But I am glad that there are a few in the world that have found out that it is their privilege to reign with one Christ Jesus in this world over sin, sickness and disease, and that he is just as able to heal today as when he walked upon earth.

In April, 1913, I received a letter from Brother Gilbert Erickson, Pomona, California. He stated that his horse had run away and thrown him out of the wagon, and broke his lower limb, besides injuring him otherwise, and requested me to pray for him, which I did. We corresponded for a while. He told me that he was in a hospital under the care of a doctor, but was trusting the Lord. Finally he wrote telling me that there was another brother there afflicted with tuberculosis, and that they had agreed to send me my fare there and return, if I would come and pray for them. Some time in May,

following, they sent the fare, and I went, leaving my company, who had traveled with me overland, at Clovis, New Mexico. I went to get my ticket at Clovis, and the agent informed me that he had received a telegram from the superintendent advising him to give me a ticket for Lordsburg, California, instead of Pomona, California. I accepted the ticket and went to Lordsburg, arriving there in the morning. Some children met me at the depot and told me that they were sent after me. I went with them to the house, and was informed by the mother that the brother that had tuberculosis would meet me there in a short time, as he would come on the trolley car from Pomona, and that his name was Unruh. He and his wife soon arrived. He seemed to be in the last stage of tuberculosis of the lungs and glands, and I was sure that if God did not do something for him he would not be in this world long. He told me that there were arrangements made for me to preach at Pomona that afternoon in the saints meeting house, and we were taken over in a carriage. I preached that afternoon and night, and the next day Brother Unruh, his wife, and I went to see Brother Erickson, who then had been brought from the hospital, and was at home. I found him lying on his back with his foot propped up in a frame. Said he could not work his toes. He told me that when his horse became frightened it threw him over the dashboard, his foot hung in one side of the shafts and he caught with his hands the other shaft; his body hanging down and dragging the ground. The horse would run upon the curb stone, then back into the street. After going some distance he saw some people who had just come out from meeting, which had been dismissed. He hoped that they would stop the horse, but they could not stop him. After passing the people he saw that his only hope was in God, and he said, "O, Lord, stop the horse"—he said the horse checked; this

strengthened his faith. He called on God again, and he stopped instantly. The people came running to the wagon, got hold of the horse and began to release his foot from the shafts. The other foot was hanging loose with the ankle broken; the foot was turned around and the heel was where the toes ought to be, the bones protruded out of the skin and had stuck into the ground. He said he did not know that his foot was broken until he attempted to stand on it. They wanted a doctor, but he objected, and wanted the brethern, which were sent for; but before they arrived he was taken to the hospital. They wanted to give him chloroform and have the foot set. At first he objected, but finally consented.

He had been in this position for some time, lying on his back with his foot propped up. I talked with him, and he said he knew that God would heal him. Said that his object in sending for me was that he wanted a man who believed in God. He knew that God gives his ministers power today. That he had talked to some, and they hid behind Timothy's wine, and the man that Paul had left behind him sick, and did not have faith to pray for him.

I assured him that God could heal him as well as the lame man that was at the gate of the temple who never had walked. I prayed for him, and with help to hold his foot up he got up and sat in his chair with his foot propped in another chair. Time came to go back to meeting and I left him propped that way, but agreed with him in prayer while away, and on the next day I went back to see him. He was improved and much encouraged, and I prayed for him and told him that the prophet said to Hezekiah, "You shall go up to the house of the Lord in three days," and that I expected him to come to meeting Sunday. He said if the Lord showed him to come he would come. I said, "Do not go beyond your faith. If your faith takes hold of God, God will take care of you." So on Sunday morning



a brother brought him in a car. They took him out of the car, one brother on each side of him—he hobbled along—and another brother held his foot up. He sat there and listened to the sermon. As I preached on divine healing, tears would flow down his face. When I presented the altar, a number came. He was already sitting at the altar. I prayed for Brother Unruh, of whom I have just spoken. He seemed to get the witness of his healing, and his faith took hold of the Lord, and he was much encouraged.

I prayed for Sister Mullins, who had sometime before been confined to her wheel chair, and could not walk at all: she had written to me requesting prayer for her healing, and that an anointed handkerchief be sent to her: this was done and after applying the handkerchief she was completely healed of her lameness, but she was afflicted very badly otherwise. She was trusting the Lord to heal her, but it seemed that her afflictions baffled her faith, and she had failed to get any relief. But when prayer was offered, her faith took hold of God and she was healed at this time. Brother Erickson was prayed for and stood up, putting his lame foot to the floor. He said he was a little afraid to step. I said, "Don't go beyond your faith." He said, "Praise God! that is the first time that foot has been on the floor for ten weeks."

There were a number of others who came for prayer for their afflictions, but I do not remember their afflictions. There were some people who brought a little boy to the altar, who had fallen from a bridge and had injured his spine: and his head was injured, which caused him to lose his sight. His body, seemingly, had stopped growing, and he could not use his lower limbs. I tried in the preaching, and through talking to them privately, to explain to them what they would have to do for God to heal the child. They had a gold pin on the

child, and other things which the word of God condemns. I tried to get them to line up to God's word, but they failed to do it. Of course they cried and wept, but this does not bring healing. Obedience to God is better than sacrifice. I could not pray the prayer of faith for the child—God knows all about it. The prayer of faith is dictated by the Holy Ghost. If there is anything that hinders the prayer of faith, we may not know what it is, but God does know, and he will never break his plan of salvation, or bend the scriptures for any one's tears or sympathy.

While preaching there I saw two men walk in at the door—men that I was raised with and played with when we were boys. After I dismissed the congregation I talked with them; and we said quite a good deal about the past. I introduced one of them to a brother and said, "This is Mr. Eb Dossett, who once sold whiskey and I drank it." Dossett threw his arms around me and said, "Yes, praise God I have quit selling it and you have quit drinking it, and we are both serving God and going to heaven together." The other one was John Demeries—he lived at Redland, California; and Dossett lived on Rebecca Street, Pomona, California. There were things that happened in my boyhood days that made both these men seem very near to me. When I was a boy, and forced to leave home on account of my step-mother, Eb Dossett's father took me into his arms, and into his home, and took the place of my own father and gave me a home. I speak of this incident in my book which I wrote entitled: "From Infidelity to Christianity." We had to say good-bye—do not know that I will ever meet them again on this side of eternity. Brother Demeries' daughter was with him. She was a little girl when they lived neighbors to me at Marion, Kentucky. As she told me good-bye, she gave me a piece of money to help me on my journey.



I went in a car from Pomona to Whittier, California—a distance of about twenty-six miles. It was announced that I would be there, and when we arrived at the large meeting house it was filled with people. They were singing—had had prayer—and when singing was over I stepped into the pulpit and preached on divine healing, and what it took to get healing. At the close of the sermon I presented the altar, and a woman was led to the altar, who fell down on her knees, and a few more came for prayer. I spoke to this woman, and she told me that she was blind, and that she expected to see when I prayed for her; and while I prayed for her she screamed out just at the time I said, "Amen," and sprang to her feet, saying, "I see, I see. Good people, I see." This made quite a stir for some time. I began to make my way to the door, as it was announced that I would preach at Long Beach, California, and the time to start was up. They kept coming for prayer, and finally when I was pushing my way through the crowd to the door, a young lady came running and fell down on her knees, and said that she wanted salvation. We prayed for her; she got up and said that she was saved.

Again I started, and as I got to the car, Sister Warner, Brother Warner's wife, who is well known, was there to get into the car to go to the same place for lunch to which I was going before starting on my journey. She was blind, and had been for some time; she said they insisted on her being prayed for; but that she did not have the faith, and could not grasp it. I told her it would be impossible for me to heal her, that God would have to do the work and he could not unless she had faith in him. She said she understood that, and that it would be useless to pray when she could not exercise faith. She also said that there had been a time when she felt like if she had some one to agree with her in prayer that she could have had faith for her healing, but

it was not now. I agreed to remember her in prayer that God would strengthen her faith and that He would help her to come to a point where she could exercise faith for her healing. I have not heard from her since, and do not know where she is.

I reached the meeting-house at Long Beach, California, about 7:30 p. m. They had had prayer and were already singing and waiting for preaching. Here I met Brother George Bolds and wife and a number of others I knew. I took the pulpit, and preached on the subject of healing and what it took to get healed, presented the altar and a number came for prayer. I exhorted them all to begin to call on God for what they wanted, and to expect God to heal them, and not to expect anything else but that God would heal them.

I saw a man at the altar and noticed that he was taking part in the singing, and I said to him, "Brother, get hold of God in prayer," and I came very near rebuking him, because I thought he did not realize what he was there for. I prayed for several others and came to him. I said to him, "Do you believe that God will heal you?" He said, "I know it, or I would not have come here for healing. I have been looking forward to this time, and I expect to be healed." I did not know what his affliction was, but it seemed that God inspired faith in my heart for him, and I said, "All right, if you know it, that is sufficient, let us pray." I prayed with him, and he sprang to his feet, and began to rejoice, leaped, and said he was healed. I noticed that he attracted quite a good deal of attention, yet, I did not know who he was or what his affliction was. I prayed for something like one hundred others.

Finally I was called to a man in a wheel chair. I questioned him very closely. No one else said anything, and they were acquainted with him, and he would say, "Yes, yes," to everything. I asked

him if he used remedies. He said, "No." Brothers and sisters were standing around there who knew him, but they said nothing. I said, "When I say 'Amen,' will you jump out of this chair?" He said, "I will try." I said, "I did not say, 'will you try,' but, 'will you do it?'" He said, "Yes." I did not feel right about praying for him. It seemed that there was something in the way, but I could not find what it was, and if I did not pray for him I would be accused of showing partiality. I prayed: he made an effort to jump out of his chair, but could not get up without help. I told him there was something wrong. Some one spoke to him about his using Dr. Yoakum's Electric Battery that Yoakum sold him, and other things, and about being treated by an osteopath doctor. This showed very plain to me why he could not have faith, and why I could not have faith to pray for him.

Strange, but true, people will lie to God as Ananias and Sapphira did, and by so doing reproach the cause of God and bring damnation on their own souls. This man brought nothing but condemnation to his soul, helped the gain sayers to doubt God, and talk about how God would not heal.

About this time a sister called the attention of the congregation and said that this brother—the one who was singing at the altar—wanted to testify. He testified to having tuberculosis of the bone. That his lower limbs had been helpless, and that he was unable to get to his feet without help, and could not bear his weight on his limbs. He leaped and stamped his feet on the floor and said that he was healed. I do not know his name, but Brother George Bolds, Long Beach, California, knows him and can testify if you doubt it.

I left Long Beach the next morning and started for Phoenix, Arizona: reached there the following morning, and my wife and son, Anderson, met me at the depot—she had been visiting him since Janu-

ary. He was pastoring the church at that place. We went to their rooms, and he had breakfast prepared for us at a boarding house. After coming back to my wife's room—she and I were talking—and Anderson called me to his room and said that there was a couple who wanted me to marry them that night. I said, "Who are they?" He handed me a marriage license. I looked over it and saw that it was himself and Miss Ruth Keeran. I preached to a large congregation that night in the tent. He invited them all to the hall, and I married them. The next morning, wife and I came home to Roswell, New Mexico, where I stayed one night, and the next morning I went on to Clovis where my company was. When I arrived there I found Brother Unruh from Pomona, California; whom I had prayed for his healing of tuberculosis.

He said that after I left, he was afraid he would become discouraged, for there was no encouragement for him there, and he decided that if he ever got well, God would have the work to do, and that he could never do it without faith, and he needed some one who had faith to help him, so he came to stay with me until he got well. When I got already to leave there I told him to go to Roswell, New Mexico, that I had a house there on the lot of the property I had rented, and he could bring his wife and child and stay there, and that I would do all for him that I could. He sent for his wife and child, they came, and he began to amend for awhile. Then he became confined to the bed with bowel trouble, and decided that it was tuberculosis of the bowels and meant death. He became very much discouraged, and seemingly, came very near dying. I talked with him, prayed for him and assured him that God had witnessed to his healing, and that I had a similar experience when I was healed of consumption nineteen years ago; and that God had purged perfectly every bit of the disease out of my

body; that God was cleansing him of every disease and defect, and that when God got through with him he would begin to amend. He took hold of God by faith, and the disease all left him, and he was soon up and going about his business and began to preach, and sing in the meetings—something he had not been able to do for a long time; for when he would sing or talk much he would have hemorrhages of his lungs, and he could not lift much without bringing on the hemorrhages. He helped in the spiritual work, and began to work about the house. I noticed he took an interest in what he did, and did it well, and was very handy with tools. After camp-meeting was over, and I was preparing to take an overland trip with my Company, I turned over the spiritual work and all the financial business and books to him.

He had others to help him, but he was to superintend the whole work in my place during my absence. He got along well with the business and with the spiritual work. When I returned home I was very much broken down in body, so I let him keep the position, and he holds it yet, and has charge of the books, attending to all the business. He does all the repairing about the place, besides the plumbing and carpentering work. He is as busy a man as there is in Roswell, having good health, getting stout and looking well.

Since returning home from Pomona, California, I have received letters from Brother Erickson: he became discouraged and did not get along so well.

I am going to say it—I am sure the devil will not like it—and some people will object to it: but if Brother Erickson had taken the step that Brother Unruh took, I believe he would have been well, and walking long ago. Some experiences that I have had prove to me that it is great help to those trusting God under severe afflictions to have some one who will help us and preach faith to us, and



assure us that it will be to God's glory to heal us; and ready to agree with us in prayer at any time, and stand agreed and holding a rebuke in their souls against the devil and his impositions, instead of telling us that the main thing is to be ready to die and consecrate to God's will and leave it all to the Lord; that if it is his will to take us we must be willing to die or just as willing to live, and that all do not get healed. Then call their attention to the man Paul left sick, 2 Timothy, 4:20, "Erastus abode at Corinth; but Trophimus have I left at Miletum sick." And tell them that is necessary that they should not be too radical, and say that Paul prescribed wine for Timothy, and to drink no longer water and that it would not hurt us to use a few remedies, something like wine, or a few wet rags, and hot poultices and such like. These things are all unnecessary and do not tend to increase faith in God, but cause us to lose faith in God. We have faith in the remedies doing us good or we would not use them, and to the extent we put our faith in remedies we lose faith in God. If you put on a cold rag or a hot rag you expect it to do you good, or you would not do it; if you put on a poultice you expect it to do good, or if you dope and grease, you expect it to be a benefit or you would not do it. This is double mindedness, and a double minded man cannot receive anything, is unstable in all his ways; and Jesus said if you have faith as a grain of mustard seed we can ask what we will and it shall be done—mustard seed does not have reference to the size, as some believe; but it means the quality. Mustard seed will not mix with other seed. You plant mustard and you will reap mustard. Faith in God will not mix with any remedies.

The following is a copy of a card received by Sister Unruh from Sister Mullins, the woman mentioned before in this chapter who was healed:

“China, California. May 30, 1913.

Dear Sister Unruh:

I got your card and was glad to hear from you and so glad to hear about Brother Unruh doing so nicely. We serve a mighty God, one that is able to deliver us. Well, I am saved and healed. I can eat what I want and sleep like a child—something I have not done for eleven years before. Praise our God, the prayer of faith shall save the sick. Write again, love to all. Brother Erickson is fine.

SISTER MULLINS.”

The following is Brother Unruh's Testimony:

On October 22nd, 1912, I had a part of a tooth, which had ulcerated, extracted, leaving me very sick. I thought in a few days I would be over it, but my jaw began to swell and inflame. I had fever, no appetite, and was in a few days confined to my bed, could rest and sleep but very little, the side of my face swelling terribly and at the same time having pleurisy pains on my left lung. At the end of three weeks the abscess on my face opened in my mouth, then I thought when it would all be drained out and heal up I would be well, but about the time it got a little better I began coughing up matter and corruption from my left lung and was forced to the conclusion that I had an abscess also on my left lung, but I thought it was caused from the trouble in my jaw and that when it drained out like an ordinary boil or abscess, would get well and I would be over my sickness and out at work again. By this time my condition was very bad, my friends said I looked like a corpse.

I called a doctor for examination, who said both lungs were affected, and that I was puss poisoned and was very bad and could expect most anything, but did not say I had consumption. At times my suffering would be intense, I could not rest or lay still, and when I would try to sit up the side of my head would hurt me so I would lie down again and



be restless. I would call the brethren to pray for me and the Lord would give me rest for a while, but we could not get faith for my complete healing. Weeks and months passed by but my jaw did not get well, nor did my lungs get better, although I had recovered from the puss poisoning, and had gained some strength, but I had night sweats and was coughing up the worst kind of corruption and blood and was having hemorrhages, yet I thought that when the abscess on my lungs healed I would be well.

By this time, the following March, we decided to leave California to move east to Colorado, but were afraid to undertake the trip without first knowing if I would be able to stand it, for I was very weak, so we went to a lung specialist who gave me a thorough examination. When he got through I asked him if there were any signs of consumption, upon which he said that I had it then in the third or last stage, also that I had tuberculosis of the glands just below my jaw where I had the tooth extracted. I remembered then of having symptoms of lung trouble the summer before which had now developed. When I learned this I got in earnest about my healing, as I plainly saw that my only hope of life was in God. I was all this time believing the doctrine of healing, as taught in the Bible, but I found it to be a fact that it was possible for us to get to where we believed the doctrine of healing and could be very zealous in it, yet not have real faith in God to get healed. I would pray and call others in to pray with me, but I continued to spit blood and matter and could not preach or sing or do anything that would jar me without danger of having hemorrhages. When I would lie down at night wife would fix my bed so my head and chest were propped up high or I would have a hemorrhage. One evening I had a hemorrhage caused by laughing.

Our prayers not being answered led me to the conclusion that they were not prayers of faith of which we read in James 5:15, as by this time I was completely consecrated and given up to God. I knew of no one who had seen God's healing power manifested in the recent past in such cases as mine, which was a great hindrance to my faith. By studying God's plan in his word I began to realize more and more that God has arranged and placed in his church those with "gifts of healing," "of miracles" of faith, etc., and that God gives his ministry power over disease and to cast out devils, etc., to help those who could not have faith for themselves. I began to look for some one with these gifts and power over disease. Sister Mullins told us of Willis M. Brown of Roswell, New Mexico, who had such faith and that God was using him much. Another afflicted brother and I sent for him, he arrived at our place, Pomona, California, May the 8th and preached two sermons daily for three days. As I sat and heard him tell how that God was the same today and heard him tell many instances of healing of the lame, the blind, of those in wheel chairs, consumption, etc. Not only of years ago, but in the recent past, my faith was quickened and I saw that it was not God's will for me to die, as I had almost concluded, but that God would heal me, if I would only believe him, for by this time according to what the specialist told me the disease had eaten a cavity in my lungs as large as my fist. On Sunday, May 11th, 1913, Brother Brown anointed and prayed for me, rebuking the disease in Jesus' name. I did not get healed instantly, but felt better and God gave me assurance that he would make me well. I continued to cough up some matter, but was improving. Brother Brown went back home, I was afraid I might not be able to hold up in my faith and get discouraged, and thus get under it again, so we packed up at once and moved to Roswell, New Mexico,

where we could be with Brother Brown, under the influence of his faith and teaching, and glad to say that by the 1st of June my coughing up matter and blood and hemorrhages had all stopped and I began to gain strength and soon could sing bass and preach the word as freely as ever, began to do light work, and about September 1st, 1913, took up spiritual duties and responsibilities.

We live at the Missionary Home and are able to do lots of work. Have been sick in some other ways since coming here, but God has healed me. I am convinced in the depth of my heart that God is the same today and that when every difficulty is removed signs and wonders will follow the preaching of the word, the same as in Bible times. My healing redounds to many thanksgivings to God, for He has saved my life,

Yours in Him,

A. M. UNRUH.

201 N. Lea Ave.,

Roswell, New Mexico.

November 18, 1913.

## CHAPTER IX.

## AN EXAMPLE FOR SAINTS.

“Then said Jesus unto his disciples, If any man will come after me let him deny himself, and take up his cross, and follow me.” Matt. 16:24.

We frequently hear this text quoted, and preached from, but never touched any more. I mean in the modern pulpits of today. I heard people quote this text when I was a boy, and even after I was a grown man, but never knew the meaning of it. If we read the life and experiences of Jesus Christ in the first four books of the New Testament, lose sight of him as a God, and look at him as a man, that he was really born of a woman, cradled in a manger, raised by a carpenter, reached the years of manhood, and was a preacher; if we study the scriptures we will find that he was sent for an example for the preacher, for the Christian, for the church; and as we see in the third chapter of first John, beginning at the first verse where they were exhorted to behold something, to look at something, God says through the Apostle here, “Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God; therefore the world knoweth us not, because it knew him not.” This brings to my mind that there is something for us to look at, God has given something to attract our attention that we might have something to go by, or call our attention to the fact that God has bestowed his love upon us, and as we look at the life, resurrection and experience of the son of God, we see something that draws our minds from this world, draws our hearts from the things of the world and brings our devotions to God. In the second verse it says, “Beloved, now are we the sons of

God, and it doth not yet appear what we shall be; but we know that, when he shall appear, we shall be like him; for we shall see him as he is." It is a hard matter for some people to conceive in their mind how we can be like Jesus Christ, he being the son of God, and God himself. We want to notice the fact that he was a man as well as God, he was a man filled with God, flesh and bone as we are; he walked, talked, ate, drank, slept and could feel as we do, had tests and temptations and trials, but the God power in him enabled him to overcome it. In this sense we shall be like him, when he comes we shall see him as he is. That is, as he was a man filled with God so we must be men and women filled with God; the things of the world put from us, wickedness put behind, our affections on things above, not on this earth. The God power in us can prove to the world, as it did through Jesus Christ, that we are not of the world, and as Jesus says in his prayer in the 17th Chapter of John, "That he had chosen them out of the world." God wants us to prove to the people that we are chosen out of the world, and as preachers that we cannot preach as the world.

Now, people have looked at this lightly, and millions of people have read it and know no more about it when they got through with it than before they read it; do not know the meaning, or understand it, but have looked upon it as though Jesus was talking to some one who was divine, and beyond what we could ever be. But readers, will you draw a picture of Christ in your mind now as an example, as one who said, "Let him that will follow me deny himself, take up his cross and come after me." Deny yourself of all things that would hinder you from filling your place in the body of Christ, and letting the God power that is in you work through you as it would in Christ.

Study now the third verse of this chapter, "And

every man that hath this hope in him purifieth himself, even as he is pure." "O," but one says, "we cannot be like him, we cannot be pure as he is pure." If this is a fact, God must have been mistaken when talking through this inspired man, when he told us that we must be like him when he comes. We shall be like him. We note in the 17th chapter of John and the 9th verse, Jesus says while praying, "I pray for them: I pray not for the world, but for them which thou hast given me: for they are thine." Also the 10th verse, "And all mine are thine, and thine are mine: and I am glorified in them." And in the 13th verse he says, "And now come I to thee: and these things I speak in the world, that they might have my joy fulfilled in themselves:" and also the 14th verse, "I have given them thy word; and the world hath hated them, because they are not of the world, even as I am not of the world." We note here that Jesus held those disciples up before his Father knowing that God could look down into their hearts as he made the statement, assuring the Father that they were not of the world, that the world hated them because they were not of the world even as he was not of the world, putting them on an equality with himself. In the 15th verse, "I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil." The 16th verse, "They are not of the world, even as I am not of the world." In the 17th verse, "Sanctify them through thy truth: thy word is truth."

Now, we will notice, reader, it means something to be ready for sanctification. It does not mean that you are going to places where you ought not to go, or doing things that you ought not to do, and leaving the things that you ought to do undone; it does not mean that you are continually discouraged and living an up and down life, and then coming to God to get sanctified, but it means that your life is to be so pure, so holy, so perfect, so Christ like that



you can easily be detected from the worldly people. Your dress is different, your actions and your conversation are different. You are not trying to adorn the body with ruffles, plumes, feathers, neck-ties and jewelry to attract the attention of the world, but that you are beholding the manner of love that God has bestowed upon us, and following the example that he set for us, and have put off the old things and have put on the new and fashioning your life as Christ, insomuch that it attracts the attention of the people and shows them that you are not like the world, then you are ready for sanctification. And Jesus wanted you sanctified for a purpose, as you will note in the 18th verse, "As thou hast sent me into the world, even so have I also sent them into the world." God sent Jesus Christ into the world for an example, for an instrument, in his hands for his power to work through, a man filled with God and the God power through him made the blind to see, the lame to walk, the dumb to speak, the lepers to be healed and the dead to come to life. He was one man, had one body. This was an example for the church, the kind of people that he speaks of here are those who are brought out of the world, that are not of the world: they are born of the spirit into the church of God; he is now going to leave the world, he sends the church forth as God sent him. As he was a man filled with God, yet had many members, the church is one body composed of all saved men and women on earth, filled with God. The same power that was in Jesus Christ will work through the church as it follows the footsteps of Christ, and the same power will be manifested through the church as it was through Jesus Christ, performing the same miracles, making the blind to see, the lame to walk, the dumb to speak, the lepers healed, and the dead raised to life. And in the 19th verse he says, "And for their sakes I sanctify myself, that they also might be sanctified



through the truth." We note here that he set an example, and sanctified himself that we might follow in his steps. We do not consider it necessary for Jesus Christ, the son of God and God himself to be sanctified for his own benefit, neither does he say here it is necessary, but for their sakes, whose sakes? Those who believe, for we see in the 20th verse, "Neither pray I for these alone, but for them also which shall believe on me through their word." We have heard this read from the pulpit when a child, but never got the meaning. In fact those who read it did not understand it, and did not know what it meant, but looked upon this as being for the apostles, and when they died the power died and it was preached that way, and being preached that way it hung a veil between us and the God sent privileges which God granted unto us through Jesus Christ, and our attention has been called from this back to the Apostolic days when God loved his people and heard and answered prayer. We are again cited to the great, grand, glorious things that we will have if we succeed in getting inside of the Pearly Gates to be with Jesus and the angels, but we are taught that in this life we are not allowed this privilege; and can only look back to the time when God did those things for his people and the sick, and look forward to the time that by chance we shall reach heaven and live in fear that we will not make it, as we are taught that we must sin more or less in this life and cannot be saved from sin: and God tells you in his word that no sin shall enter heaven. I am glad that God ever let me live until I found out that this was the doctrines and teachings of men, and was not the doctrine of Christ.

We will notice the 20th verse, which we scarcely ever heard read, and is as follows: "Neither pray I for these alone but for them also which shall believe on me through their word." Not only for those living when he was praying, but for all those who

will believe on Jesus Christ through the New Testament. For what did he do this? In the 21st verse, "That they all may be one: as thou, Father, art in me, and I in thee, that they also may be one in us; that the world may believe that thou hast sent me." My dear reader, this is why Jesus Christ sanctified himself, and prayed for his followers to be sanctified, that the work of the devil and the carnal mind might be destroyed, that which makes envy, division and strife, that the people of God might be one as the Father and Son and Holy Ghost are one. Can you see that there was any division with them? Would you think for a moment that they had any disturbances, any prating against each other, or clamoring to see which should be counted the highest? You cannot do it no more than they. The only hope that God has for lost souls is the saved people that compose the Church of God, the spiritual body of Jesus Christ, that is one in spirit, one in mind, heart and doctrine. That He can prove through them to the world that there is a reality in salvation, and that the teachings of the Lord Jesus Christ, his life, his death on the cross and his burial and resurrection was not a failure, but that it would accomplish a salvation that would deliver men and women from sin, and make them to love one another as Christ loved us. O that God could bind this upon the hearts of his ministry, that they could set the example before the church, that they have that love and confidence, the oneness in spirit, oneness in preaching, to be such that the congregation would be encouraged to measure up to it. When you see this you will see the power of God manifested as it was in the apostolic days, and it was manifested then the same as when Jesus was on earth. Pilate was once heard to question, "What is truth?" Jesus answers the question in the 17th chapter of John and in the 17th verse, "Thy word is truth." People are crying all over the world today,

what is truth, which is the right way? They go on the street and see the preachers pass, one with a cigar, another one chewing and spitting tobacco. Once we could tell them from other people by them wearing long tailed coats, but now the time has come that the showman, the gambler, and the white slave trader wears a long tailed coat. They smoke cigars and chew tobacco, wear gold rings and stick pins and ties just the same as the sect preachers. You cannot tell them apart by their actions on the street or their conversation. You stand in the doorway of the show: you see the preacher, the professor, the gambler, the harlot and all classes go into the show. You cannot tell the one from the other by their dress, or their actions.

Men and women with hungry souls looking for Jesus, asking what is the right way, and what is truth, are made to sit and wonder and look with amazement and gaze into eternity without any hope, no example. They have been taught that the Bible is not true, that part of it has passed away, that it is impossible to live like Jesus said in this life. They become discouraged.

The bright young lady who has been schooled and trained by parents hoping to make something out of her, becomes discouraged. Conviction rests on her heart until she can see no way out, and decides to seek the pleasures of this world to drive it away. She goes to the show, following the preacher and the professors. She next goes to the ball room seeking satisfaction, next to the card party, next to the beer glass, next to ruin, she next goes to hell. The young man travels in like channels.

In this way the world is growing worse. God's great heart is grieved, and he is calling men and women to forsake all, to deny themselves of the pleasures of this world, to be like Jesus, to preach the gospel that he preached to warn souls to flee from the wrath to come, to raise up a people that

worldliness has no attraction for, that will deny themselves of all the superfluity and naughtiness and give their heart and life and time to God, being a peculiar people that will be noticed on the street because of their peculiar dress—no plumes, no feathers, no stick pins, no neck ties, and no unnecessary things about their dress—plain, neat and clean. All look alike and are beautified with the salvation of God. This makes people begin to ask questions. Who is that man dressed so plain, yet so neat, such a beautiful countenance? He is a saint preacher. Who are those people we see here? They are people who live here, they once frequented places of amusement, they have now quit. They have been attending this man's meeting. He preaches a straight doctrine—a great many of these people have taken up with him, they are the most peculiar people you ever saw, as you see them now, they always are, they all dress plain and neat. They spend their money to get the gospel to others. They take up no hat collections, they have a treasure box and the means that they receive is not spent for superfluities, and naughtiness and tobacco and ties, and those who desire can drop their money into the treasure box, and it is used in paying the expenses of the meeting, and to help spread the gospel. The minister puts in his full time in the gospel: they search the town for poor people, gather up little, dirty, ragged children, clean them up, clothe them, and take them to Sunday school; and the parents seeing the great change in the children are often persuaded to go to meeting and hear the gospel, and feel that there is a reality in the profession they make, and the God they serve; and they find that they use no remedies, take no medicine and have no doctor, they take every thing to God in prayer. This is what Jesus meant in the 17th Chapter of John and the 21st verse, "That they all may be one; as thou, Father, art in me, and I in thee, that

they also may be one in us; that the world may believe that thou hast sent me." It is the only thing that will convince the world of Jesus Christ. He intended this for an example to show that he made a way and completed the plan of salvation that was sufficient to enable lost and fallen humanity to come from under the curse of sin—divisions and schisms, into the body of Christ, to where they can live as he lived, and believe that his birth, life, death and resurrection were not a failure.

Now dear saints of God, and ministers, especially, if we do not hold up this standard, God can never get this light to the people. If we put on superfluity, however small it may be, it will grow. You may notice a stream of water flowing down a ditch. The ditches, you see, in this irrigated country are often higher than the ground they are running through, it is raised up for the purpose of carrying the water to some higher part than the ground over which the water is passing. You dig a very small trench in the side of that ditch and a little stream of water will break out seeking the lower ground. The longer it runs the bigger the opening gets, and if not attended to it will drain all the water out of that ditch down into the lower ground. My brother, my sister, though you be a minister or a lay member, you just make a little channel for unnecessary things begin to put on a little extra, and it will keep growing. My brother, you put on a neck tie, and you have let down the standard—you have that much conformed to the world. You soon will have your gold collar button, next your gold cuff buttons, next your stick pin in your tie, next you will begin to use little remedies, next you will be just like the world. The people cannot tell you from the world, you have let down the standard, the channel has grown larger, and you have flowed into sectism.

If this reformation has stood clean for thirty or more years, making the success it has, grown

from where the minister and the church were all hauled in a farm wagon, and has grown to where now it would require hundreds of trains to carry it, it has been raised up under radical truth, and plain dress. God help us, as ministers of the gospel and saints of God, to not lower the standard, but behold the love of God, that we be called the sons of God. See Jesus as he preached the gospel—he had no where to lay his head; see him as he laid on his face in the garden of Gethsemane and agonizes with God to set an example for us.

Brother, sister, preacher, freind, if you will follow him, and get as earnest as he was, call on God for help to overcome the temptation of the world as he did, keep yourself stripped of all these things, of which I have spoken; you will then be used as a light to the world, as an instrument in the hands of God to heal the sick, cleanse the lepers, raise the dead. This love of God, and his salvation, is more beautiful to me than all this world with all of its attractions.

My brother preacher, see Jesus Christ as he stood there in the Judgment Hall, mocked and scoffed at by the world because of his purity. Look at him as he bore the lashes that made the stripes on his back. Behold him as he hung on the cross, as they offered him vinegar to drink, see him refuse it, then see them spit on him, and hear him say, "It is finished"—this means the plan of salvation completed—that would enable us, you and me, to be like him, and not of the world, even as he was not of the world.



## CHAPTER X.

## JESUS CHRIST AN EXAMPLE FOR PREACHERS

“Jesus Christ, the same yesterday, and to-day, and forever.” Heb. 13:8.

We want to look at Christ a little while as a preacher. We find in the beginning when God made man he made him pure, perfect and holy. He made him in his own likeness and image. As we see in Genesis 1:27, “So God created man in his own image, in the image of God created he him; male and female created he them.” We find, from studying the creation of man, that God made man out of the dirt, formed him to suit himself, breathed into his nostrils, and he became a living soul. This soul came from God. It is coexistent with God and will live as long as God lives. The soul is like God, for it is from him. This man was pure as God is pure; so we see that God created every beast of the field, the fowls of the air and brought them unto Adam to see what he would call them, and whatever Adam called every living creature that was the name thereof.

In the 20th verse of the second chapter of Genesis, “And Adam gave names to all cattle, and to the fowls of the air, and to every beast of the field; but for Adam there was not found an help meet for him.” And in the 21st verse, “And the Lord God caused a deep sleep to fall upon Adam, and he slept; and he took one of his ribs, and closed up the flesh thereof:” In the 22nd verse, “And the rib, which the Lord God had taken from man, made he a woman and brought her unto the man.” 23rd verse, “And Adam said. This is now bone of my bones, and flesh of my flesh: She shall be called Woman, because she was taken out of Man.” We see from this that God performed this miracle without any



help, opening the side of this man, taking out a rib and making woman. He made her as pure as the man, as holy and as clean as Himself. Man, Woman, Father, Son and Holy Ghost, all were one in the garden of Eden. God put them under a law and the penalty for breaking that law was death, and he told them that they had a right to all the fruit and things of the garden with the exception of the fruit of one tree which they must not eat. They understood him, they knew what he said. This truth no doubt rang in their ears and burned in their hearts, as it was spoken from God's lips, but finally, we see that the devil in the form of a serpent crept into the garden of Eden and spoke to the woman—he did not tell her there was no God, that no part of his word was true, but he told her, as we see in the 5th verse of the 3rd Chapter, "For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil." This seemingly attracted the attention of the woman and she lost sight of God, and His word, in so much that the devil put a desire in her heart to do what God had said not do. She yielded and partook of the fruit. God had said in the day that ye eat thereof ye shall surely die, and, now for this cause, God put from him the only man and woman that he had to love and to love him. He had created them to love him and for him to love; but by disobeying one word that he had said, and doing one thing that he told them not to do, he put them away from him. Here was division between mankind and God. Here was a chasm made that could not be bridged without the shedding of blood. God was a holy God; he had made a holy law, and he made no repeal from this law, and being God there was no way whereby man could come back to God. But finally God in his great love and compassion, looking down on mankind and seeing that all mankind had come under the power of

the devil, could look down through the annals of time to the present with his all seeing eye and see what man was coming to. We behold him giving up his only Son to come down to this world that he might complete the plan of salvation by dying on the cross for fallen humanity, and raise it from the curse of sin and back in touch with God to where they could enjoy the blessings which God had provided for them, and again walk and talk with God. They were to be redeemed, not partly redeemed, but redeemed.

Now, as we look at the devil, we see he had power to impose a curse on all humanity. We see that he took a clean holy man, and woman, from under the hand of God, and defiled them, and imposed upon them every curse that was in his power. He has made liars, drunkards, robbers, murderers, tobacco chewers, and every evil thing out of humanity that he wants to.

Now, God sent Jesus Christ into the world to deliver mankind. He made a way whereby we might be delivered, Luke 1, beginning at the 68th verse, "Blessed be the Lord God of Israel; for he hath visited and redeemed his people. And hath raised up an horn of salvation for us in the house of his servant David: As he spake by the mouth of his holy prophets, which have been since the world began: That we should be saved from our enemies, and from the hand of all that hate us; To perform the mercy promised to our fathers, and to remember his holy covenant;" and in the 73rd verse, "The oath which he sware to our father Abraham." Also the 74th and 75th verses, "That he would grant unto us, that we being delivered out of the hand of our enemies might serve him without fear, in holiness and righteousness before him, all the days of our life." Now we see that this deliverance was to come through Jesus Christ. In Matthew 1:21 we hear

the angel announcing to Joseph. "And she shall bring forth a son, and thou shalt call his name Jesus; for he shall save his people from their sins." So we see that he came to save us from our sins, not in them. We find that he did come, in Luke, the 2nd chapter and 7th verse, "And she brought forth her firstborn son, and wrapped him in swaddling clothes, and laid him in a manger; because there was no room for them in the inn." There are many people who are looking for Jesus to come—they say that he has not yet come, but is coming to set up a literal kingdom; but we find that he did come. "He came to his own and his own received him not," "But to as many as received him to them he gave power to become the sons of God."

He came in the flesh. We might take his life from the manger to the cross, but we want to commence where he began to set us an example, and look at him as an example for the preacher. We have in the former chapter given him as an example for the christian and the church. Now we want to look at him as a preacher. We see the text, in the 13th chapter of Hebrews and 8th verse, "Jesus Christ the same yesterday, and to-day and forever." So as Christ came in the flesh to the people at the time here spoken of, he comes now in his word and his Spirit, and he is the same today; has the same power to give to men and women to become the sons of God as he had when he walked on earth.

We find that John the Baptist was the forerunner of Jesus Christ and preached repentance to the people, and baptized them unto repentance and faith in the Christ that should come, and we find that he told them so, in Matthew 3:11, "I, indeed, baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear; he shall baptize you with the Holy Ghost, and with fire." Now we see he had reference to Christ, and he told them that he would

decrease but Christ would increase. Let us look at Matthew 3:13-17: "Then cometh Jesus from Galilee to Jordan unto John, to be baptized of him. But John forbad him, saying, I have need to be baptized of thee, and comest thou to me? And Jesus answering said unto him, Suffer it to be so now: for thus it becometh us to fulfil all righteousness. Then he suffered him. And Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the spirit of God descending like a dove, and lighting upon him: And lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased." Now we see this is where Jesus began setting the example for us. We never see where he was baptized but the one time. In men's theories and opinions a great deal of division arises. Awhile back, I was preaching and some holiness preachers were sitting in front of me, and I said who is it that does not believe that John was baptizing by immersion. One preacher raised his hand, and said he did not believe it. This is the first man that I ever met in all my ministry that said he did not believe John was baptizing by immersion. It looks reasonable to me that he was baptizing by immersion. We see that some translators call him John the immerser, and others John the dipper, and the King James version, John the Baptist. However, he baptized Jesus only once, and he came up out of the water, and he would have had to be in the water to come out of it, and we find that baptism represents a burial. We see by reading the 6th chapter of Romans, beginning at the 1st verse and reading to the third verse, "What shall we say then, shall we continue in sin, that grace may abound? God forbid. How shall we, that are dead to sin, live any longer therein? Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death?" This means a spiritual baptism as many of

us that have been born of the spirit of God have been immersed into Jesus Christ by the birth of the spirit and dead to sin, as Christ died on the cross. We have come by way of the cross, repented of all our sins, they have been forgiven, we believed and accepted Christ, have been born of the spirit, baptized in the spiritual body of Christ, hence we are dead to sin as Christ was naturally dead on the cross. Fourth verse, "Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life." As Christ was laid in the tomb, so are we to be buried with him in the watery grave, typical of his burial in the tomb, Christ in our hearts, and we in the water. By this act we show forth to the world that as Christ was raised from the tomb we come forth from the watery grave, made alive to God to walk in newness of life with Christ, proving to the world that we are dead to sin. In the 5th verse we see that as we have been buried in the likeness of his death we should also be in the likeness of his resurrection: "For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection." Planting certainly means to bury, to cover up. Birth means to come forth to life. So baptism typifies the death and resurrection of the son of God. I see no reason why people should split and cavil over baptism, seeing that Christ was baptized only once, and when we are baptized we say to the world we are dead to sin, then prove it to them by living without sin, taking Christ as our example, denying ourselves of the things of this world and walking in his steps.

We see that Christ set the example of baptism: he now begins to give us an example by setting up a school for preachers, as we see in Matt. 4:1, "Then was Jesus led up of the spirit into the wilderness to



be tempted of the devil;" 2nd verse, "And when he had fasted forty days and forty nights, he was afterwards an hungered." In this we see that Jesus shows forth his man weakness as well as his God power. He is here showing us what God can enable us to do, and how that we should tarry before God until we come in possession of the Holy Ghost, which is the writer of the word of God, that will enable us to preach just like the Holy Ghost has written it. Now we see here that after Jesus had fasted forty days and nights the tempter came to him and said, Matt. 4:3, "If thou be the Son of God, command that these stones be made bread." This tempter was the same old devil that crept into the garden of Eden and attracted the attention of our foreparents and made them believe that God had made a mistake. This same devil was as well aware that Jesus Christ had come to make a way to take sin cursed and fallen man from under his hand as he was aware of the fact that God's word was true, and that the first man and woman that God made were holy. He also knew that if he could get Jesus to perform one miracle for him that that would again block God's plan and stop the plan of salvation.

Jesus had God power enough to know this, and he gave him answer in the 4th verse, "But he answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." Jesus knew that there would be some preachers that would follow his example, and here he gives them a club to fight the theologian, and when they come and tell us that different parts of the scripture has passed away, we can refer them to the language of Christ in the 4th chapter of Matthew and the 4th verse. The devil was defeated in this, but he was not satisfied, we see in the 5th verse, "Then the devil taketh him up into the holy city, and setteth him on a pinnacle of the temple."

The 6th verse, "And saith unto him, If thou be the Son of God, cast thyself down: for it is written, He shall give his angels charge concerning thee: and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone." Here the devil was trying to get him to perform another miracle for him, and even quoted scripture, which he will do yet, but Jesus gives him the answer in the 7th verse, "Jesus said unto him, It is written again, Thou shalt not tempt the Lord thy God."

Jesus knew that we who follow him would be asked to speak water into wine, to raise the dead that had been dead for forty years, and to put on limbs that had been cut off and buried and decayed, and put in eyes that had been bursted out. I have been asked to do all these things, and a great many more: but I refer them to the 7th verse of the 4th chapter of Matthew, in Jesus language, "Thou shalt not tempt the Lord thy God." Also let us notice the 8th and 9th verses, "Again, the devil taketh him up into an exceeding high mountain, and sheweth him all the kingdoms of the world, and the glory of them: And saith unto him, All these things will I give thee, if thou wilt fall down and worship me." Now then my brother minister if you can just lose sight of Jesus Christ as a God and can see him standing there as a hungry man who had not eaten for forty days and nights, and who was suffering all the tortures that hunger can make a man suffer, and was there setting an example for you and me and every minister of the gospel to not sell out to the devil. And in the 10th verse, "Then saith Jesus unto him, Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve." Also the 11th verse, "Then the devil leaveth him, and, behold, angels came and ministered unto him."

This is an example that Jesus has given us as ministers, that we might deny ourselves of the



things of this world, and tarry before God to know his will concerning us, get the Holy Ghost that will enable us to preach the word of God as Jesus preached it. In other words this is a school that Jesus has set up here for his preachers; to go to school to the Holy Ghost, to get that wisdom from above that will enable them to give their lives before they would compromise with the devil.

Now, we see here that Jesus would not attempt to speak the stones into bread, although he was hungry, neither would he jump off of the pinnacle to show that he could do it without hurting himself. If he had done this for the devil he would have ruined the plan of salvation. Then in the wind-up we see that he did not bow down to the devil, though he offered him the whole world. Sad to say that today there are preachers that have bowed down to the devil and let down the standard for a little filthy lucre, and for the praise of man.

There are, now, scores of young men and women who are taken in and educated to preach certain doctrines for a denomination. Whatever you are stamped for is what you have to preach. If you are educated by the Presbyterian denomination for a preacher, you must preach Presbyterian doctrine; if you are educated by the Baptist denomination for a preacher, you must preach Baptist doctrine; if you are educated by the Methodist denomination for a preacher, you have to preach the Methodist doctrine. You go out under their commands and instructions; belong to them and are sent of them.

Now this reminds me of an incident that occurred when I was a little boy, that I will give as an illustration to make more plain to you what this means. I was raised in the back woods of Southern Illinois, and as I have before stated, my mother died before I could remember, and my father's sister took mother's place to raise me. People were very poor then and did not have things as plentiful

as they do now; neither did children have as many things to play with as they do now, but they were just like children are now, always wanting things that were not intended for them to have. Every thing was run on the economy plan. My aunt would raise cotton, card and spin it, and make clothing for us children to wear through the summer. My father raised sheep and they would wash, shear and spin the wool and make our winter clothes. When there was a piece of cloth taken out there was always some ends of thread that were called thumbs. It was the thread that went around the beams of the loom; they could not be woven in, as there was nothing else to hold it. This was cut off the cloth and used as thread to patch and do other sewing. There was an old man called, "Cheap John" who came through the country about once a year, and he sold great big spools of black flax thread. One spool would last a year. It was only used for special occasions, and was put away, and kept in a secret place where the children were supposed not to get it and waste it. This was the thing I wanted. One day I stole the spool of thread, got a horse fly, tied the thread on to its leg and let it fly; and I would unwind the thread and it would fly higher and higher into the air until I had all the thread unwound, and then I had to stop it. The fly would flutter and go in all directions trying to go higher, but when I would decide to wind him in and save the thread, and would begin to wind he would flutter and kick and try to get loose, but he would have to come, for I had the thread on his leg. This may seem like foolishness to you, but this represents the preacher that is sent out to preach doctrines of men. His soul may be honest, he tarries before God, he is not satisfied, feels there is something lacking. But he has to preach to the people that they have to sin more or less every day, "That he that saith he liveth and sinneth not is a liar, and the truth is not in

him," "Prone to sin as the sparks are to fly upward," and much more such man made doctrines as this, but his soul cries out to God, and finally he wakes up to the fact that God has something in store for him that he is not in possession of, and is made aware of the fact that Jesus set an example for him to follow. It is also made known to him that Jesus suffered without the gate that he might sanctify the people with his own blood. He gets an understanding of the 17th chapter of St. John, makes his surrender to God of his time, talent and life, his faith takes hold of the promises and he receives the Holy Ghost, and he is all sold out for God. The Holy Ghost in him preaches sanctification as a second work of grace, and divine healing as a Bible doctrine. Some of the congregation soon report him to the presiding elder, or other higher authority of their denomination, they soon come to wait on him, to inform him of the fact that he must submit to their doctrine, or they will deal with him: that it is a heresy and unless he will acknowledge that he is wrong and renounce this as a heresy, and hold up the doctrine of their church they will turn him out and take his credentials from him. He may object, he may beg, but they will turn him out, they have the sectarian strings on him, they have the power and according to the rules of the denomination they turn him out, as they think, to go to the bad.

I was in meeting one time with a brother that had had this experience, and in his preaching he said that he got the light on sanctification and the experience, and began to preach it, and the presiding Elder sent for him, as he had been visited by a number of smaller officers. He said, "Now, Brother Moon, I have a good job for you where you can have a nice little work and can command a salary that will make a living for you and your family." He told him that he was very thankful for that,

and that he would certainly appreciate it. But the Elder said, "It is on condition that you will not preach this sanctification. Of course we believe it is a Bible doctrine, but it would not do to preach it to the people that they should have it." Brother Moon told him that he had to preach it. The Elder said, "You cannot preach it, if you do I will turn you out of the church and take your credentials." Brother Moon said to him, "You cannot do it. To do that you would have to steal Jacob's ladder and ransack the books of heaven to turn me out, for I am in God's church, which the gates of hell cannot prevail against.

I would to God that all who have heard his voice would be as positive as was this man, and stand to the truth instead of accepting error. There is now in the Home here a brother who is principal of our school who has had the experience of which I have spoken. He attended a theological seminary, was educated and ordained for a Presbyterian preacher. After preaching for them for a time, and while tarrying before God he saw that immersion was the mode of baptism. He left the Presbyterian denomination and joined the Baptists to be immersed, still not satisfied, and his soul hungry for God. He found out that sanctification was for him and was a Bible doctrine and he obtained the experience and commenced preaching it to others and the Baptist denomination turned him out. Some one sent him a Gospel Trumpet. About this time, he noticed there was to be a meeting held at Anderson, Indiana, in June, 1913. He was asking God from his heart to open the way for him to go, and one morning a neighbor knocked at his door, came in and told him that there was to be a meeting at Anderson, Indiana. The brother told him that he had been wishing that he might go. He also said, "If you will go, I will pay your expenses there and back." He went, was there for several days, and

one day he and another brother were busily engaged in conversation and did not attend the first part of the preaching services, but finally they went to the auditorium and just as they stepped into the door he heard me announce that I was running a school at Roswell, New Mexico, and was standing in need of teachers, and if any one felt that God had his hand on them for this work to talk with me or write to me. He said that he had been wishing that the Lord would open the way where he could teach in this kind of a school, as he had been principal in public schools and understood this kind of work. He said when he heard me make the announcement, the Lord said to him, "That is for you." He came to me and had a talk with me, and we agreed that we would hold it before the Lord, which we did, with the result that he is here, now has charge of the school and has two teachers under him and more than fifty pupils, and God is blessing in the work.

Now had he bowed down to the devil and stuck to the doctrines of men and given up the Lord he could never have accomplished his purpose, neither could God have used him for what he is now using him, to train children up for heaven.

If Jesus had bowed down to the devil and worshiped him, this plan of salvation could never have been completed. I have seen many times in my ministry when this thought has been brought to my mind, when it seemed that starvation was at the door, and the devil would tell me if I would weaken a little, and let up on my ideas of God's healing all manner of diseases and people living a pure life and making wrongs right that the people would support me but when I failed to listen to the devil and held a rebuke in my soul against him and held on to God, the Lord would provide a way and furnish our living. This is what God wants his preachers to do. Failing to do this, locks the wheels of Zion and hin-



ders the work of God and prevents God from manifesting his power through the ministry and the church today as he did in the Apostolic days.

My brother, my experience is, if we preach the truth without compromise God will provide for us. We may get a little hungry, our clothes may get a little thread bare, our furniture run down, our rents may become due, some persecution arise against us, but God will open the way and take care of us and his cause.

If every preacher that has taken up the gospel to preach it had tarried before God as the example given by Jesus Christ himself in the Fourth chapter of Matthew, and would have all preached the same thing, God would have had a mightier church and people through whom he could have manifested his power as it was in the Apostolic days.

I am going to say something else stronger than the above. Brethern, I know it will hurt, but God Almighty help you to be humble enough to accept it and profit by it. If the preachers who claim to be of this reformation would take this example, tarry before God until they get the mind of God, preach the full gospel, deny themselves of the things of this life as Jesus did, give the devil to understand that they would not bow down to him, that they would give their lives before they would do it, there would be more of that love one for another that Jesus prayed for, and the preachers in the apostolic days had. There would be the same power manifested that was manifested in the apostolic church that we have on record in the 5th chapter of Acts when God had cleaned his church by the death of Ananias and Sapphira. I pray God to speed the time that we get a shaking and the ministers and the church cleaned up for God until they will be on fire for God, with the old time power and the signs following them who claim to believe.

We see after Jesus set this example he then goes

to preaching the gospel. His first text is Matthew 4:17, "From that time Jesus began to preach, and to say, Repent: for the kingdom of heaven is at hand." We see that he preached repentance. He did not go into a place and accept everybody who professed to be saved, and preaching little chalk water sermons that would tickle the ear and ease the conscience, rather than that act of grace that moves the hearts of men and women to repentance and enables them to bring their mind in from the world and review their past life and behold the goodness of God and his love to them, and consider their past life and their unthankfulness and unholliness before God, and preaching to the men and women until they felt ashamed and sorry for the past and putting them into a position where they would rather have God than anything else. Then they are willing to turn everything loose for God. To one in this position it is no trouble for them to throw off neckties, gold collar buttons and gold cuff buttons, stick pins, plumes and feathers and superfluities of all kinds, and make wrongs right, straighten up their back life until it will read like the word of God, and from the depths of their hearts say, "Anything Lord." This is the Bible plan of salvation, which is deliverance from sin, anchors the soul in God, brings satisfaction and enables us to be living examples and makes a craving in the heart and a hungering and thirsting for more of God: it soon brings them to the place where they make a deeper consecration, where they can present their bodies a living sacrifice to God which is their reasonable service, giving their time, talents, life, means and all over into the hands of God, then just being as clay in the potter's hands and realizing that what they have belongs to God, faith takes hold of God's promises and the blood of Jesus Christ cleanses from all sin and the Holy Ghost fills the soul until they have the power of God that enables them



to be used as instruments in the hands of God to prove to the world that they are not of the world.

A body of preachers of this kind can fire a community, they can stir a town or a city. They can make the devil tremble on his throne in hell. They can make wicked spirits and deceivers flee under their rebuke which they give in the name of Jesus Christ.

We will now consider the kind of preachers that Jesus called and sent. Matt. 10:1, "And when he had called unto him his twelve disciples, he gave them power against unclean spirits, to cast them out, and to heal all manner of sickness and all manner of disease." Now my brother I want to call your attention again to the text in the 13th chapter of Hebrews, and 8th verse, "Jesus Christ the same yesterday, today and forever." We see in the 10th chapter of Acts, Peter telling Cornelius and others who were gathered together that God had no respect of persons and that the Holy Ghost was for the Gentiles as well as for the Jews. Let me reason with you. If Jesus Christ gave preachers this power when on earth does he not do it yet, if he is the same Christ, if he has no respect of persons, if he desires this truth to go to the people as he has preached it, and if those that he has called and sent preach it, does he not desire that you and I have the same power and authority to preach the word that they did? If so will he not give it to us? The trouble with many ministers today is they have been looking at it as being for the Apostles. They have lost sight of the fact that Jesus Christ is the same yesterday, today and forever. They have taken man's wisdom in the place of what God says, and have not tarried on their faces before him to know his will. But they study commentaries and many books written by men, study to know the opinions of men, injure their eyes and health digging down after this kind of wisdom, until it has become the theory of

men instead of the power of God with the sect preachers in the modern pulpits of today. But my brother it is God's truth that he desires us to preach and God wants the people to know it, and he does not want the rubbish of man to come up between the people and God's word.

We find that he told them what to preach in the seventh verse of the tenth chapter of Matthew and continue reading to the seventeenth verse: "And as ye go preach, saying, The kingdom of heaven is at hand. Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give. Provide neither gold, nor silver, nor brass in your purses. Nor scrip for your journey, neither two coats, neither shoes, nor yet staves: for the workman is worthy of his meat. And into whatsoever city or town ye shall enter, inquire who in it is worthy: and there abide till ye go thence. And when ye come into an house salute it. And if the house is worthy, let your peace come up on it, but if it be not worthy let your peace return to you. And whosoever shall not receive you, nor hear your words, when ye depart out of that house or city, shake off the dust of your feet. Verily I say unto you, it shall be more tolerable for the land of Sodom and Gomorrha in the day of judgment, than for that city. Behold, I send you forth as sheep in the midst of wolves; be ye therefore wise as serpents, and harmless as doves." Now brethern, this means going as God's ministers were sent in the apostolic days, and he means it yet. They proved faithful, then he told them as recorded in Luke 22:35-36, "And he said unto them, When I sent you without purse, and scrip, and shoes, lacked ye anything? And they said, Nothing. Then said he unto them, But now, he that hath a purse, let him take it, and likewise his scrip." If we do not preach his word, do not believe it, and do not trust him he cannot send us forth, and God cannot use us as he used

them. We see that he told them that they should be scourged in the synagogues, and brought before the rulers and before courts for his sake, but to take no thought what they should say for it should be given them, for it was not them that speaketh, but the spirit of your Father which speaketh in you. So they had the spirit of God in them.

I have oftentimes gone to communities to preach, and have been accused and condemned because I did not run from house to house, but would stay at one place where I went in the beginning, provided it proved to be a place prepared by the Lord for me. It is the secret of success in the ministry. If you visit at the different places and put in your time gossiping and talking about things and happenings of the day, you are going to have to go up before the people with a man made message, delivered without the spirit of God, there will not be the power of God in the message, and there will be no conviction for sin, no conviction for healing, no benefit, time lost and the congregation in a worse condition when you left them than they were when you went there.

God wants the pure gospel preached under the anointing of the Holy Ghost. He wants his ministers to lay on their faces before him getting wisdom from him, and speaking forth the word of God in such a way that God will show forth his power in saving sinners, healing the sick of all manner of diseases, and the dead will be raised and God will be glorified and the country will be stirred, the devil will howl, and mobs will come and God will stay the hand of the enemy, and send out his ministers as flaming fire that will leave a report wherever they go that they are preaching the word of God, so that when the people that go through there will know for years that something has happened.

Some say do you know that it was only the twelve apostles that were given that authority? No I did not know it, I have heard it said, but I find in

the 10th chapter of Luke where he called and sent seventy more, sending them out two and two, giving them the same authority and power that he did to the twelve. We find in Luke 10:1, "After these things the Lord appointed other seventy also, and sent them two and two before his face into every city and place, whither he himself would come." And the third verse, "I send you forth as lambs among wolves." Also let us notice Luke 10:4-9, "Carry neither purse, nor scrip, nor shoes: and salute no man by the way. And into whatsoever house ye enter, first say, Peace be to this house. And if the son of peace be there, your peace shall rest upon it; if not, it shall turn to you again. And in the same house remain, eating and drinking such things as they give: for the laborer is worthy of his hire. Go not from house to house. And into whatsoever city ye enter, and they receive you, eat such things as are set before you: And heal the sick that are therein, and say unto them, the Kingdom of God is come nigh unto you." Also the 10th and 11th verses: "But into whatsoever city ye enter, and they receive you not, go your ways out into the streets of the same, and say, Even the very dust of your city which cleaveth on us, we do wipe off against you: notwithstanding be ye sure of this, that the kingdom of God is come nigh unto you."

I have had some experience on this line, in the latter clause of this verse. "Notwithstanding be ye sure of this, that the kingdom of God is come nigh unto you." But be sure that whatsoever you do is done in the spirit of God, and that you are led by his spirit, and not because you have been mistreated, or because something has happened through ignorance, but because God has shown you by his spirit that this is the thing for you to do. At one time I went to a town to preach, a young man went with me, and we put our horses in a man's stable that he was acquainted with. We went to his house

to stay until meeting time. No one from that house went to meeting. When meeting was dismissed no one asked us home with them. We went back to this man's house, and woke him up and asked him if he would please come and unlock his stable door and let us take our horses out. He got his lantern and in hunting for the lantern he lighted the lamp and we saw a bed that was not occupied that would have been plenty good for us to sleep in, I was tired out. We went to the stable, he unlocked the door, and we took out our horses, and as we were getting on them the young man said the people of this town do not want the gospel very much. He remarked we have been preached to death, we have just had two meetings here. We rode some distance out of town and stayed all night where we were acquainted. As we rode away I said I shake the dust off of my feet against this town and people, and I meant to do it. When we got to our room where we stayed all night, I began to get bothered. I could not sleep, got out of my bed and got on my knees before God and prayed most all night, and this scripture came to me, "Be sure the kingdom of God is come nigh unto you." The thought came to me that I had not done what I did, under the dictation of the Holy Spirit. The Lord showed me to return to that town. I went back the next day to fill the appointment as I had promised. There was quite a crowd came out, the word of God went forth in power, God witnessed to his truth, the people got under conviction, and there was a home opened up for us, and in a few days I was called out in the country to pray for a blind man who had been blind for eighteen years. He was healed instantly. In a few days he came to town to testify to the people of the healing power of God, he was well known and the country was stirred. There were twenty-five converted, and a number of others healed. I was made to thank God that I tarried before him that night, and did not



stand to my first conclusion, but waited on God for wisdom.

There are other instances where it did not look favorable for a meeting, but God showed me to begin, and I did so and God bore witness that it was his will, that he still honors his word, and the meeting was a success.

We see that after Jesus had commissioned his ministry he set the example before them, he preached to them, he saw that his time was drawing near. He called them together, as we see in the 14th chapter of John and the 12th verse he says, "Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also : and greater works than these shall he do ; because I go unto my Father." In other words he turned his commission over to them, gave them authority to do what would look greater in the sight of men than the things that he did.

O, but one says that is unreasonable. Let us see. Was it not after Jesus ascended to heaven that the Apostle Paul was converted, began preaching, and was cast upon the Island and picked up a bundle of sticks and laid them on the fire, and a viper came out of the heat and fastened on his hand, and the barbarians saw the venomous thing and said among themselves, that the man no doubt was a murderer and although he had escaped from the sea that vengeance would not let him live, but he shook off the viper into the fire and felt no harm, and when they looked when he should have swollen, or fallen down dead suddenly and no harm came to him, then the heathen and barbarians were convinced of the fact before he left, that he was a man of God. They looked upon him as being a god, though he had been a persecutor of the church of God, though he had been an opposer of the truth, it was more wonderful to see him do these things than it was to see Jesus Christ say to the paralyzed man who had not walked



for thirty-eight years to take up his bed and walk that the people might believe that Jesus had power on earth to forgive sins. We see where Paul sends aprons and handkerchiefs from his body to the afflicted, and those who received them were healed. Was this not more wonderful than for Jesus to say, "Go thy way, thy son liveth."

Again in John 14:15-16, "If ye love me, keep my commandments. And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever;" Also the 17th verse, "Even the Spirit of truth; whom the world cannot receive because it seeth him not, neither knoweth him; but ye know him; for he dwelleth with you, and shall be in you." This comforter is promised to abide with them forever. When we have the comforter we will not become puffed up, but will know, like my son Charley, when he was a little boy he preached a wonderful sermon, and people lifted him up and passed him from one to the other kissing and hugging him, I took him to the woods and tried to impress upon his mind the danger of getting exalted. I said, "My son, the Lord wonderfully used you last night, and there were twenty-one conversions, the people were in tears, but do not lose sight of the fact that it was God that did it, and you must not let the people get you exalted. He said, "Papa, don't you be uneasy, I know it was God, I could do nothing preaching without him." Yet he was only a little past twelve years old. O, that God could help us to see it as he made that child to see it. There would be more preachers used of God than there are now. I know of men that God once used as power in his hands, that were honored by the people, bragged on, and they became exalted, and they are in sin and away from God today, and seemingly there is no hope for their return. They failed to let the comforter be with them and protect them from the snares of the devil.

Now, we hear Jesus saying to his disciples in John 14:17, "Even the Spirit of truth, whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him: for he dwelleth with you, and shall be in you." Also verses 18 and 19: "I will not leave you comfortless; I will come to you. Yet a little while, and the world seeth me no more; but ye see me; because I live, ye shall live also. He had reference to himself, the world did not know him. He was a man filled with God, he was a comfort to his disciples, he spoke to them comforting words, if they wanted information from him of any kind, or words of advice they only had to go to him. He gave a promise here that if they would keep his commandments they would come in possession of this comforter, that he would be with them, that he would teach them, and that he would do even more for them than he could do now. He was to be the spirit of truth, the world could not have him because the world did not know him. They looked upon Jesus as being an imposter, they accused him of being such, but his disciples knew him, that he was their Lord. Now he was going to provide a way that after he left they might have him with them all the time, and as it is now. We can commune with Christ now at all times, whether we be under the lash, or in prison, in trouble of any kind, under severe persecution and seemingly all hell coming against us, we can call on Him, we can get comfort from Him like sainted Stephen did when he was dying under the hands of the cruel mob stoning him. The comforter stayed with him and enabled him, like Jesus, to pray for his enemies with his last breath.

When Lazarus was sick and died they said if Jesus had been here he would not have died. No doubt they felt grieved because Jesus did not come. He said to them he would live again. They said yes we know that he will live at the resurrection. But

Jesus assured them that he would live now, and asked where they had lain him. They told him that he had been buried four days, and by this time he stinketh. But Jesus insisted upon them showing him where Lazarus was laid, and they took him to the tomb. He wept with those who wept, he showed his sympathy, he showed his love, yet he did not compromise. They had proved to him that they did not have faith in him, now he wanted them to prove to him that they did have faith, then he said, take away the stone. He could have taken away the stone himself, but he wanted them to move it. My brother if you want to pray to God and get returns from him, you must take away the stone.

There are many who would like to preach like the Apostle Paul, would like to bear the name he bore, and would like to pray the prayer of faith that would heal the sick like he did, but they do not want to take away the stone, they do not want to live like he did. They do not like to bear the persecution that Paul bore, they would fail to preach the whole truth and to stand for the defense of the gospel like Paul rather than bear the forty stripes less one five times. If you want anything from God you must remove every thing which lays between you and Him, and do not expect him to move it. When they took away the stone, Jesus showed forth God's power, and set the example for the prayer of faith. He did not say Father if it be consistent with thy will, and if it be to your glory, and if all the people will believe, bring Lazarus forth. He never had an if in it, but he looked up unto heaven and said, Father, I thank thee that thou hast heard me. And I knew that thou hearest me always: but because of the people which stand by I said it, that they may believe that thou hast sent me. And when he thus had spoken, he cried with a loud voice, Lazarus, come forth," John 11:41-43. Lazarus came forth bound hand and foot with graveclothes, and his

face was bound about with a napkin, and Jesus said unto them, "loose him, and let him go." We have an account after that where he sat at the table with Jesus, but the people wanted to get hold of him because he had proved God's power to them. It is the same way today. God has promised us that when we come into possession of this comforter, which is the Holy Ghost, that He will teach us all things that he has commanded us.

When we are sick we are taught to call on the Lord, James 5:14-16, "Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord: And the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him. Confess your faults one to another, that ye may be healed." It does not say for a hot poultice; for an ash bag; for a hot water bottle; for a wet rag, cold or hot; or call for a doctor to come and see what is the matter. He said call for the elders of the church. Now, in the country where we used to live there were three kinds of elders. One kind grew in the fence corner, and was full of pith; another kind is elected by men, and they were just about as pithy as those that grew in the fence corner, and there were God sent elders, called and chosen of him, the same as in the apostolic days, that he speaks of in Acts 20:28, "Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood." Those are God sent elders which pray for the sick and God heals them, this is the kind of elders that God wants us to be brethern, and this does not mean that you can be teaching remedies to the people, and using them before them.

In order to be this kind of an elder you will have to deny yourself of the things of this world. Jesus

says in John 15:3, "Now ye are clean through the word which I have spoken unto you." It means that they had been accepted, that they were clean from all foolishness and idolatry and unnecessaries that they had given place to the truth, that they had accepted and obeyed it. He tells us in the 17th Chapter of St. John and the 8th verse, "For I have given unto them the words which thou gavest me; and they have received them, and have known surely that I came out from thee, and they have believed that thou didst send me." And he prays for their sanctification, stating that they are not of the world even as he is not of the world. In the 20th verse, "Neither pray I for these alone, but for them also which shall believe on me through their word." Here he prays not for them alone, but for all that might believe on him through his word, and that they might all be one, notice the 21st verse. "That they all may be one as thou Father, art in me, and I in thee, that they also may be one in us; that the world may believe that thou hast sent me."

He goes to the garden of Gethsemane and lays on his face, and sets us an example how that we should tarry before God, and behold the example that he set before us. Get power from God that will enable us to look away from the things of the world, lose sight of the things around you, and follow the example which Jesus has set. He knew that he was going to the cross. God gave him power to say thy will be done. Next we see him in the judgment hall, the lash is laid on his back, the gashes made and the blood flows, thus the prophesy of Isaiah is fulfilled, where he says, "By his stripes are we healed." God does not want us as ministers to deny this, he wants us to show by our lives and preaching that these stripes have accomplished their purpose. It is true it is made fun of by the sectarian preachers in the modern pulpits, laughed at by sectarians and deluded souls, ignored by some

professed saints. My friend this makes no difference. It was there that Jesus atoned by the shedding of his blood and made a way whereby all sick and suffering humanity might come to the great healing fountain that flows from the heart of God that heals all manner of diseases. It is for the man or woman that loves, serves and obeys God in spite of all the opposing powers in hell.

Now we see him bear his cross up Calvary, now he is nailed to the rugged cross and hangs between heaven and earth.

Let us review his life a little: He came to the world, was born in a stable because there was no room for him in the inn, he was wrapped in swaddling clothes. He said the foxes have holes, and the birds of the air have nests, but the Son of man hath not where to lay his head. When he dies he is drawn up between heaven and earth, no place for him to die on the earth.

They mocking him platted a crown of thorns and placed it on his head and a reed in his right hand, and bowed the knee before him and mocked him, said Hail, King of the Jews. They spit upon him, and took the reed and smote him on the head, and they drove the spikes through the feet that carried the glad tidings over the hills of Judea. We hear him crying out with that voice that commanded the winds to cease and the waves to be still, "I thirst." We see them giving him vinegar and gall, he refuses to take it. We hear him crying out, "My God, my God, why hast thou forsaken me?" Now the Son of God cries with a loud voice it is finished, then this old world was clothed in darkness, the veil of the temple was rent in twain from the top to the bottom; and the earth did quake, and the rocks rent; and the graves were opened; and many bodies of the saints came out of the graves. When the centurion, and those with him watching Jesus, saw the earthquake, and the things that were done, they feared



and said, truly this was the Son of God. It was too late, he was dead.

My brother preacher, when you close your eyes in death it will be too late then to preach the truth as God has called you to preach it. It will be too late to say that God must have wanted me to be true to him, and not conform to the world, but to preach the whole gospel, it will be too late then, now is the time to do it.

We see that Christ was taken from the cross by Joseph and laid in his own new tomb; was born in a borrowed stable, he had no where to lay his head; died on a borrowed cross; he was buried in a borrowed tomb, but thank God it was the plan of salvation completed which will raise fallen humanity from under the blight of sin, death and hell and deliver them out of the hands of their enemy the devil and enable them to walk and talk with God and prove to the world there is a reality in the plan of salvation.

I pray God Almighty to bless this message to his glory and to the good of fallen humanity, and especially to ministers, and put a stir in their souls to be an honor to the call God has given you and to fill it the Bible way.

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## CHAPTER XI.

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### THE APOSTOLIC CHURCH.

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“As thou hast sent me into the world, even so have I also sent them into the world.” St. John 17:18.

Now we see in this text that Jesus sent the church as the Father had sent him. In order to give you a better understanding of the responsibility that rested upon the church and of the commission that Jesus gave them, we had better review the life of Christ and his ministry a little.

First we find that Christ was born of a woman, he was flesh and blood, he was raised by a carpenter, he reached the years of manhood, and went to preaching the gospel, and setting the example, and exhorting the believers to follow in his steps. He was once a babe and grew to be a man, he was a man filled with God, and God power through him made the blind to see, and the lame to walk, the deaf to hear and the dumb to talk, the dead was raised and all manner of affliction was healed through Jesus Christ by the power of God that was in him.

Now he tells us in the third chapter of First John and in the second verse, “Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that when he shall appear, we shall be like him: for we shall see him as he is.” Now, this does not mean that we will be gods, that we can create worlds, but it means as Jesus Christ was a man filled with God, we must be men and women filled with God, and he means that the God power in him will draw the God power in us to him. To make it more impressive, in the third verse he says, “And every man that hath this hope in him

purifies himself even as he is pure." Now we find that after Christ had manifested his power in the way that he did before the disciples then he commissioned them to do the things that he did, and greater things than he did, as you will see in John 14:12, "Verily, verily, I say unto you. He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father." Then in the 15th verse, "If ye love me, keep my commandments." Also the 16th verse, "And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever." This is the God power that Christ had promised men and women who remain in Christ, power over sin and the devil and to have faith in God to know that whatsoever they ask him he will grant them. Not to come saying, if it is thy will and if this or that or the other thing be thy will, but come with boldness knowing that we have done our part, that we have fulfilled the commission that he has given us, that we are entitled to what he has promised us; that he considers our needs and is willing to supply them, and that it is our inheritance brought about by our obedience, just the same as an earthly child is heir to his earthly father's possessions. The New Testament is the will of God to us. It is recorded in heaven, and when we make our application according to its teaching by the spirit of God it is granted.

Now to consecrate for this, means more than to get down to the altar and peep through your fingers and watch to see the preacher that you have confidence in to come to instruct you. It means to keep the commandments of God to the letter, to all the ability that you have. To lay on your face before God and ask to know his will, to commit your whole soul, spirit mind and body into God's hands, for your will to be his will. That you can say from the depths of your heart as Jesus Christ said in the

garden of Gethsemane where he prayed three times to the Father until he sweat as great drops of blood and he knew that the mob was coming after him that they were going to take him to the Judgment Hall, strip his raiment from his body, cut his back into gashes that the blood was to flow down his limbs that the prophesy of Isaiah might be fulfilled, where he says, "By his stripes we are healed." From that he was to go to the cross and there to give up his life for the salvation of the world that all mankind might be redeemed from sin, sickness and disease.

He said not my will, but thine be done. Reader when you know that there are great persecutions just in front of you God will never fail to give you the assistance that you need, he will give you the assurance in your heart and by his word that he will permit nothing to come on you more than you are able to bear, and that he will strengthen you by his spirit, and not let more come than is for his glory, the salvation of souls and convince the world that you are not of the world.

Now, we see that he had made these promises on the condition that they would keep his commands, he said that he would send this Comforter, which was the Holy Ghost and that he should teach them all things which he had commanded. Now, this means that he will teach you to live like he lived, to be like he was; that he will kill all the pride in your heart, that there will be nothing there that will be reaching out for the things of this world, there will be no desire to adorn the body with the things of this world, such as plumes, feathers, rag flowers, neck ties, gold, stick pins, rings, ear rings, nose rings, hobble skirts, and such things as are condemned by the word of God and disgusting in the sight of moral people. Your heart has no desire for these things when it is filled with God.

We see that this is the kind of people that Jesus

was praying for in the 17th Chapter of St. John, because he told them in the Fifteenth Chapter of St. John and the third verse, "Now ye are clean through the word which I have spoken unto you." This was before he had ever prayed for them to be sanctified, this was after he had told them "if ye keep my commandments."

Now he is talking to them and says that they have kept his commandments, that they are clean through the word. To be clean through the word means to obey the word, that your heart is emptied from all desire for such things as we have just named.

In the 17th Chapter of St. John he prays the prayer that he had promised them in the 14th Chapter, and while we referred to this in the preceeding chapter I think it would be well to refer to it again in this chapter, as the text says he sent them forth as the Father sent him. "As thou hast sent me into the world, even so have I also sent them into the world." So we see now that he says to the Father in his prayer, beginning at the ninth verse, "I pray for them; I pray not for the world, but for them which thou hast given me; for they are thine. And all mine are thine, and thine are mine: and I am glorified in them." Hence, if he is not glorified in them then it is impossible for the infilling of the Holy Ghost to come destroying the carnal nature. Notice the 11th verse, "And now I am no more in the world, but these are in the world, and I come to thee. Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are." He did not say they were to be kept in Mr. Luther's name, though he was a good man, nor in Mr. Wesley's name, though we believe he was a good man, and he did not pray that they be kept in Mr. Fox's name or Mr. Calvin's name or Mr. Campbell's name, though they were all good men, and many others that we could name walking

in all the light that they had, but their time is past, but God's word has not changed.

For this reason he said to you through the Apostle John, 1 John 1:7, "But if we walk in the light, as he is in the light, we have fellowship one with another; and the blood of Jesus Christ his Son cleanseth us from all sin." It is impossible for people who have light on God's word that those early reformers did not have and fail to walk in that light to hold to the light, they had and get the cleansing blood of Jesus and hold favor with God.

He says to keep in thine own name. In the 12th verse of the 17th Chapter of St. John we read, "While I was with them in the world, I kept them in thy name: those that thou gavest me I have kept, and none of them is lost, but the son of perdition; that the scripture might be fulfilled." Now it seems to me that Jesus called the Father's attention to the fact that Judas was lost because of not keeping the commandments, not being kept in his name, or in other words because he refused to be kept, and betrayed the Son of God. We do not have to kill today to betray the Son of God, but we are to be a light to the world. Jesus says in one place, "Ye are the light of the world." Now, we are to be lights, and prove by our life that the Bible is true and that Christ's prayer has been answered, and not do as Judas did, put him to an open shame. If we conform to the world, look and act as the world, we say to the world there is nothing in the prayer of Christ in the 17th Chapter of St. John. In the 13th verse, "And now come I to thee; and these things I speak in the world, that they might have my joy fulfilled in themselves." He shows here that his prayer was not fulfilled in them, that it took the Comforter, which he had promised, and was now praying for, to fulfill his joy in them and put them in possession of power that would cause them to love to keep his



name and hold his name above any other name on earth.

Some say, well it does not matter anything about the name. You can be a Christian and be a Methodist, Baptist, Presbyterian, Campbelite or bear any other denominational name, the name does not matter.

Reader, are you a married man or woman? If so, when you stepped on the floor and took your bride by the hand and she was asked the question, would she forsake all for you, and she would say that she was willing to marry you, but she wanted to bear that other fellow's name that she had been going with, and that she would love you, but she would obey his orders. Would the wedding have gone any further? Would you not have stopped it? Are you a member of the bride of Christ today, if so are you ashamed of your name? Do you think that after him praying this prayer to the Father to send this Comforter, the Holy Ghost, to enable us to be kept in the Father's name, and that now you are not willing to be called his child but you bear a sectarian name, yet you still want to be one of his bride. He is coming after his bride, it will have to bear his name when he comes.

Well, in this you say there is no body in sectarianism that is saved. No, I did not say that. I have just said further back in this chapter, that Luther, Wesley and those reformers were good men. I believe that they were saved and walking in all the light that they had, but had they had the light that you can have there would have been the church of God instead of the Lutheran, Methodist, Baptist, Campbelite, but they did not have the light that you now have. In order to hold fellowship with God and his people you have to walk in the light of the gospel. In St. John 17:14, "I have given them thy word; and the world hath hated them, because they are not of the world, even as I am not of the world."

Is that the way that it is with us today? Are you so filled with God, keeping his commands so strict, bear his name, discard all other names and hold to the Bible name, the church of the living God, the one that Jesus founded upon the rock, and said the gates of hell should not prevail against it. Are you doing this so much that it brings persecution against you and causes the world and the worldly church members to make fun and talk about you and call you a fanatic? If you are not you had better go to the Garden of Gethsemane, as Jesus did and lay on your face before God until you can get your worldly desires killed in your heart, until you can say like Jesus, not my will, but thine be done.

In the 15th verse, "I pray not that thou shouldst take them out of the world, but that thou shouldst keep them from the evil." *"From the evil."* That would be to keep them from going any where that Jesus would not go with them. Would he go to a fair, though it be a World's Fair, a picnic, barbecue, a show, mix and conform with the world, box suppers, play parties, and such things as the world enjoys. You know he would not do it. Those for whom he was praying had so much God in them that they would not do it, for, he prays the Father to keep them from evil. He says they are not of the world as I am not of the world. He does not want them taken out of the world, he wants them to live in the world, as he will show later to be a light in the world.

Some people say we cannot be sanctified until death, and at the dying moment a person can be sanctified. I heard of an incident, I do not know how true it is, I only give it as a report. There was a Presbyterian that was dying, they are taught that a person cannot be sanctified until they come to die, and they sent for the minister to come as he had to be sanctified before he died. The preacher and some others were gathered around the dying man's bed-

side praying for God to sanctify him, the individual became very much interested about himself and they all became much interested and prayed earnestly for God to sanctify him, they were walking in all the light they had, were praying in faith and God sanctified him, reaction set up and the dying man got well. Now they had prayed for him to be sanctified, he did not die, they did not know what to do, they could not kill him without committing murder, they had prayed for him to be sanctified and he had received what they had prayed for, God had answered prayer, and sanctification was contrary to their church doctrine, they could not tell him to give it up, and they could not let him stay in the church without breaking the rule, so there they were in a mix-up and confusion, they did not know what to do.

Now Jesus prays the Father not to take them out of the world but to keep them from evil. This does not mean they must be sanctified to keep them from the evil, for these were not yet sanctified. It means to keep them from the evil in order to be sanctified. Jesus in the 16th verse says, "They are not of the world, even as I am not of the world." And in the 17th verse, "Sanctify them through thy truth: thy word is truth." That is the only kind of people that can get sanctified, those that are not of the world even as Christ was not of the world. Then in the 18th verse, "As thou hast sent me into the world, even so have I also sent them into the world." As God sent Jesus Christ into the world to perform miracles so he sends his ministers and church filled with the Holy Ghost to perform the miracles and to preach the gospel in the world and to do all things he did in his ministry.

In the 19th verse, "And for their sakes I sanctify myself, that they also might be sanctified through the truth." My reader you know that Jesus Christ is the same, "Jesus Christ the same yesterday, and

today and forever," that when he was here on earth he opened the blind eyes, unstopped the deaf ears, made the dumb speak, the lame to walk and raised the dead. He was flesh and blood, had one body and one head, was filled with God. So the Church of God that he was praying for here was to be one body, the spiritual body of Jesus Christ, composed of every saved man and women on earth, whether in sects in or out of it, but he is calling his sheep into the one fold, that there may be one fold and one shepherd. This is why he says in Revelation, 18th Chapter, "Come out of her my people, saith the Lord God." That is why he said in 2 Cor. 6:14, "Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness?" There are no unbelievers in the Church of God. Hence if you are a child of God, a member of the one body and yoked up in sectism and secret orders and such things with unbelievers, you are out of your place, and Christ is calling you out. I have heard people say that they were never called out. I just say God is only calling his people, and if you are not one of his people he is not calling you out.

It has been told me from my boyhood that the prayer that Jesus prayed and power that he gave his ministers was only for the Apostolic church, and that the Apostolic days were past and the Apostles had died and the power had died with them, and it was not for us, and in this the plan of salvation had changed and God did not do for us as he did for them, and it was not possible for us to be sanctified in this day and time, and live like they lived.

Let us note the 20th verse, which is as follows: St. John, 17:20, "Neither pray I for these alone, but for them also which shall believe on me through

their word." What is their word, it is the New Testament as they spoke it under the inspiration of the Holy Ghost and penned it down and God has preserved it and handed it down to us as a way-bill from earth to heaven, which has been traveled by Christ, and his followers, and yet can be followed by us if we will take the way-bill, the New Testament, instead of the doctrines of men.

I now have a number of way-bills to different places over New Mexico. They are marked out on paper showing that at such a place is a wind-mill, which means a great deal in crossing the plains of New Mexico where water is very scarce. Again it might say at such a place is an empty house; at such a place you go through a gate. By coming to these places when on this route I know I am right. I have, before now, when crossing the plains, met with some that directed me another way, different from my way-bill, I did not pay any attention to what they said, I followed the way-bill, it had brought me right thus far, and I felt sure that it would be right the balance of the way, for it had been given by some one who had been over the road.

I have a way-bill in my possession for an automobile route that runs from New York City to San Francisco, California. I have traveled over part of that route. I met a man who seemed to be smarter than the man who surveyed out this road, and he told me another way. But before I got through talking with him he told me of the many miles of heavy sand that he pulled through, where, if he had taken the way this way-bill gives he would have missed the sand, so I kept the way-bill given me by the man who had been over the road.

The word of God is the way-bill from earth to heaven. Now, my brother, sister, if you have started and you find some one leaning up against their opinions on the way and tell you that it is true that God's word says so and so, but explains that now



there is a different route, and you take their route, instead of God's word, you will get side tracked, and it will be with you as it was with me and my company one time when traveling over the plains of New Mexico.

We thought that we had found a nearer route, and we started on that route, as it went more in the direction, by our compass, that we wanted to travel, than the other road, which we had traveled before and knew was the right road. By the compass we soon discovered that we were bearing too far to the left. We kept going on hoping to see where the road would turn to our right. Miles and miles we went, our teams, as well as ourselves, began to suffer for water. We got out our field-glass and began to look for a wind-mill, we looked and in the distance we could see one. We turned and went in the direction of the wind-mill. After traveling until the middle of the day and reaching it we found it to be out of commission, no good. This is to my mind like it is with a great many people who are traveling after the doctrine of men, they will hear of some experience just ahead and will go to hear and find that when they reach it, it is no satisfaction to the soul, and still they go from place to place, the soul wants satisfaction, it is hungering and thirsting for God, not man made doctrine. They are like the wind-mill which we found to be out of commission, before they get to it, or hear it explained, it seems that it will satisfy thirst, but it does not satisfy the soul thirsting for God.

We took out our field glasses and looked again. We spied another wind-mill which was in the direction that we wanted to travel to get back to our road. The road did not run to this wind-mill, but regardless of the road we traveled across the plains, and reached the wind-mill, and the water was very gypsy, so full of alkali that we could scarcely drink it, but we were suffering for water, as well as our



teams. We drank it, but it did not satisfy thirst, as pure water would. It was just something like a spirit filled man attending a sect meeting and drank a little truth, but it had such a bad taste with it that it failed to satisfy. We drank the water with great fear that it would kill our horses, and possibly us. Just so it is with a true child of God in a sectarian meeting, they may get a little truth, and their soul be refreshed a little but the fear on them that they will get killed spiritually before they get out of it, destroys the pleasure.

We took another view with the field glasses and found another wind-mill a long way off in the direction that we thought the road was that we had left, judging by our compass. I got on a horse and rode to that wind-mill. When I got there it was on the road that we had traveled before, a pure stream of water running out the size of my wrist. The wind was making the mill to whirl at a great speed. My horse knew the place as well as I did, he pulled against the bits to get to the water, and drank as fast as he could, while I was getting off. I got my mouth under the stream of water as quickly as possible. The water flowed out of the pipe into the tank, and myself, as well as my horse, drank and drank until we were satisfied. This water was good, this was pure water; this reminded me of one who had strayed away from God's truth and had become alarmed about his condition and had been searching through God's word for the right way, as we had been searching with the field glasses and the use of the compass to find the old road, and when they got back, how refreshing the water of salvation, and the flowing with God's people.

Now I did not just wait there and enjoy the water and be satisfied because I received what I wanted, but it seemed that I could not get back quickly enough to my company to tell them the news. When I arrived, we went to the mill and put

up our tents and camped, and all had the privilege of enjoying the water, and our horses also could be furnished with water.

Brother, sister, if you have been wandering around and have come back to God's fold, set your tent, camp there, and stay.

Now, possibly we have gotten a little off the subject, but my soul is stirred for those who are retrograding from the truth and leaving and going into formality and worldliness, that I can hardly refrain from saying something in each chapter to try to persuade them to come back to God.

For instance, I know ministers who have both heard and taught the truth for years—even taught me when I first met the people of this reformation; and who once preached against worldly conformity, dressed neatly and plainly, stood on God's promises, and trusted him for everything; but are now turning back to worldly conformity, and claiming they have been, hitherto, under a fanatical strain. In other words, they now step forth wearing neckties, and preaching "liberty of conscience," claiming, that in the past, fanatical strain had swerved them from the truth, and that they had taught wrong—and, all this now, before those to whom they once preached, and influenced to strip off all superfluity.

It grieves my soul, brother, I warn you in the name of Jesus you are headed for the dump ground. Next thing will be Life Insurance Policies, next will be Baseball, then remedies because you cannot get God to answer prayer, then how can we be told from Sect Holiness. God pity the man or woman that will lose sight of the old paths, fail to take Jesus Christ as the example, and failing to be like him, knowing they have to be when he comes. The devil may tell you, you cannot follow his example, that he was God, and it is impossible for human beings to follow his example of living in this life

without committing sin. It is true, he was God as well as man. The success of the Apostolic church lay in this, that they followed the example that Jesus set, but they had to be filled with God to do it. But he said to them in John 17:20, "Neither pray I for these alone, but for them also which shall believe on me through their word." Also see verse 21, "That they all may be one: as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me." Also the 22nd verse, "And the glory which thou gavest me I have given them: that they may be one, even as we are one." I want to say right here that after all the teaching which we have had on God's word in all its purity, and after seeing so many gathered out of sectism into one body, and the plain Bible teaching we have had against worldly conformity and remedies, and the many cases of healing we have witnessed, should there be brought into a congregation a person lame, or one deaf or dumb or having any affliction to be prayed for their healing, then let some brother who has lived true to God still holding the truth in all its purity, and without compromise as he has done for the last twenty or thirty years, and another minister come to agree in prayer with him who has known the truth and has had the light on worldly conformity, and he have a necktie on, a stick pin, gold collar button, and gold cuff buttons, or any other superfluity that has been taught against, the one who has kept to the old paths, been true to God and fallen humanity, preached the whole truth and kept free from compromise, cannot be agreed with the one who has gone into compromise, and is failing to live up to the whole word of God. So do not preach liberty of conscience to me. Conscience is all right when guided by the word of God and by observation and experience. I know that conscience can be turned in the wrong direction when followed alone,

without guiding it by the word of God, and when we turn our minds in other directions and not follow the word of God, God will turn us over that we may believe a lie and be damned.

I pray God to put the fear of God on you as you read this. And may God help you to resolve by the assisting grace of God as those Jesus prayed for in the 17th Chapter of St. John, that you will not be of the world even as he is not of the world. O, but you say things are so different now. We have to change as the times change. We do not have to change in salvation, the Bible is just the same now as it was in the beginning, the plan of salvation is the same now as it was when Jesus planned this great church, and prayed for us as we have just referred to.

What we need is to follow his example where he lay on his face in the garden of Gethsemane and agonized with God the Father until he lost sight of everything, and had his mind concentrated on his commission, and the purpose for which he came to this world, and that now if he failed or faltered that the whole ministry which he had just finished and was now completing, his life and commission would be a failure and the plan of salvation would go to naught. As this bore on his mind finally he cried out, "Father not my will, but thine be done." My friend, when you follow this example, tarry before God until your whole mind, soul and trust are centered in him, and the commission which he has given you, until you can from this time on lose all desire for the things of the world which I have spoken of in this chapter.

From the Garden of Gethsemane he goes to the Judgment Hall and there sets another example, from there he goes to the cross and says it is finished. Thank God, there has not been false preachers and hypocrites on earth or devils enough in hell since that time to change the plan of salvation

which Jesus completed and God witnessed to by covering this old world in darkness and rending the rocks out of the earth and pulling the graves open and turning the dead saints out.

It is finished. We see him three days later coming from the tomb, while his disciples were discouraged and seemingly hid away. Mary Magdalene, for whom he had done much, was watching for him. He gave her the first message to bear for him. One says why did he use a woman to carry the first message, she was the one out of whom he had cast seven devils: it was because she was the nearest to him. Brother, sister, if you want Jesus to send you with a message, keep close to him. Keep clean, be not of the world as he is not of the world.

If you are over here somewhere discussing the question of neckties and getting a nice one ready to go to the camp-meeting, and some humble child of God is laying on his face out in some secluded place, praying, getting ready to go to the camp-meeting, when you reach there you will not be called on by those who are sick and suffering for the prayer of faith but the humble man, or one who has laid on his face before God, and one who is not of the world even as Jesus was not of the world, will be the preacher in demand.

It may be, like Mary Magdalene, that when the message is delivered it will not be believed as it was when she told the apostles that he had arisen. He may send the second message, and they will not take that, but my friend it will be when Jesus comes when this old world is reeling and rocking as a drunk man and going up in flames and the saints are bounding up in the air to meet him, that you will see those who have walked in the light of the gospel, that have kept their hearts open and filled with God, those for whom the world has no attraction, and are not conformed to the world, going gladly to meet him in the air.



When Jesus appeared to his disciples and upbraided them for their unbelief, Thomas had made the statement that he would not believe unless he should see the nail holes in his hands and thrust his hand in his side. Then after eight days again his disciples were together in a house and Thomas was with them, then Jesus came, the doors being closed, and stood in the midst and said "Peace be unto you," then he said to Thomas, "Reach hither thy finger, and thrust it in my hands; and reach hither thy hand, and thrust it into my side: and be not faithless, but believing." Thomas answered him, "My Lord and my God."

My brother, it may be possible that you will not believe when you read this message, and that you will condemn it, but I want to say to you that when Jesus Christ shall stand before you at the great Judgment Bar of God and you behold the nail prints in his hands and the hole in his side, that he suffered that you might enter into the Pearly Gates, and spend eternity with him, it will be then that like Thomas, you will cry, "My Lord and my God," but it will be too late, you had better take warning now.

Jesus told his disciples to "Go ye into all the world and preach the gospel to every creature," Mark. 16:15. It is put on record, preach the gospel to every creature, not to just a few, not anything else but the gospel, it was the gospel that he wanted preached. How much of it did he say? Matt. 4:4, "Every word that proceedeth out of the mouth of God." Matthew 28:19-20, "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and lo, I am with you alway, even unto the end of the world. Amen."

Now, my brother, sister, if you teach all things that Jesus has commanded you, you will teach all



the New Testament. If you fail to do that because of your surroundings and of those who have means and are supporting you, yet do not believe it all, you are going to meet with some accident or misfortune where you will want God and cannot find him.

I might give you one little incident in my life that would make it plainer to you. After I had fasted and prayed for seven days and nights to know where God would have me to go, and he showed me and I started, but without money and without friends after I had met with many accidents and misfortunes, reached a town three hundred twenty-five miles from home. I was turned down by the holiness people because of preaching the whole word of God and they did not believe in the one church. After being cast out and shut out, I took my valises and started, got about one quarter of a mile from town, and it seemed that all the powers of hell came against me, and the devil made me to think that possibly I was mistaken. I fell on my knees on the pike and called on the God in whom I had my trust to know if it was possible that the devil had deceived me and sent me on this trip. It seemed that the heavens opened and God spoke to my soul, and told me I was on the right road, that victory was on ahead. I walked until dark, asking permission at each house to stay all night, but was refused, finally coming to the house in the little village that I had heard of all evening, where some people lived that kept everybody: I called to them; he came out; I told him that I wanted to stay all night. He said he did not see how he could keep me, for their child was very sick, but there was no use to tell me to go further, for no one would keep me. He said he would go and see his wife; he did. I went down on my knees to talk to my Lord. Draw the picture now in your mind of a man called and sent of God, and determined to die at the stake, if necessary, down on his knees just outside of the yard

fence, and a big Newfoundland dog looking at me through the fence, and the man back in the house pleading with his wife to let me stay all night. I drew upon the promises of Jesus in Matt. 28:19-20, "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. Teaching them to observe all things whatsoever I have commanded you: and lo, I am with you alway, even unto the end of the world. Amen," and told him that I was not there because I would not preach, but because He had called and sent me to preach the gospel, that I was tired and hungry and, as the roads were very muddy, for him to put it into that woman's heart to let me stay all night. The man came out and told me to come in. He asked me if I had had my supper; I said no, and told him not to get me any supper, just give me room on his carpet to sleep. He said I must have some supper, told his wife, who was walking the floor with the sick child to give him the child and for her to fix some supper. As she handed him the sick child the commission of the seventy came to me, and God's spirit seemingly pushed me right to that child, and without any explanation, I laid my hands on the child and began to pray and called on God to verify his promises to heal the sick, and instantly the child was healed and was up and well, and it had been a very sick child. The father and mother fell on their knees and cried out to God to save them—neither one was saved. Soon God forgave their sins and they were up shouting, and the neighbors came running in to see what we had done, to see if I was murdering them, and we had a real good meeting before I had my supper.

Brother, sister, if I had been conforming to the world, and failing to walk in the light that God had given me, I could not have called his attention to that promise, and told him that I was teaching all the word of God, and that I would stand on his

word, live or die. Because of this lack of firmness and trueness is why the power of God is not manifested today as it was in the Apostolic days. I pray God to put shame on his ministry and pray God that they may lay on their face until the Lion of Judah will roar in their souls, until the gospel truth will pour out of their mouths, until men and women on earth will be stirred and the devil in hell be bothered on his throne because of the manifestation of God's power confirming the word by the signs following. Let us preach the plain Bible way, live by every word of God and let us have the power of God that the apostles had, it is for us.

Go back with me again to the 16th chapter of Mark, "Go ye into all the world and preach the gospel to every creature, he that believeth and is baptized shall be saved; but he that believeth not shall be damned." And in the 17th verse, "And these signs shall follow them that believe: In my name shall they cast out devils: they shall speak with new tongues." It did not say with other tongues, but with new ones. Thank God I have been speaking with a new tongue for several years. This tongue that used to curse, black-guard and tell lies and deceive and defraud has been speaking new things, praises unto our God. This is the new tongue that every child of God is entitled to and receives. There are other tongues spoken of in the Bible, and they are for them that believe. Also, "They shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the the sick, and they shall recover." This is for them that believe. It does not say it is for the preachers, they already believe. It is for them that believe. It does not say that we must take up serpents, that we must drink any deadly thing, but it said that if we do it, in other words, if it is slipped on us, like it was on me, he will heal us and it would not hurt us. I suffered sufficiently to show to those around me

that it had taken effect, but God healed me and showed that the word of God was true. I did not drink poison to prove to the people that the word of God was true, and that I was his child. I would not take up a serpent to prove this, but if by way of accident I would take up a serpent I would trust God just as God's word says, and he will let the heavens fall before he will fail to answer. Oh, but you say, you might die. I will be trusting God, and I will go to heaven where serpents do not bite and there is no death.

He was with them forty days and nights, talked and walked with them, opened up their understanding that they might understand the gospel, told them to tarry at Jerusalem until they were endued with power from on high, after he ascended to heaven. They went to Jerusalem and tarried nine days and nights and three hours, they were all of one accord. They did not become restless and dissatisfied. They did not begin to complain and say it is all Peter's fault, and because he denied Christ is the reason we do not get it, or it is Mary Magdalene's fault, who was possessed with devils, is the reason that we do not get it. But they lost sight of their surroundings, they were looking for that comforter which he promised and prayed for. If they had failed to keep Jesus' commands or had looked to their surroundings they would not have received the comforter, but they tarried until they knew that all was out of the way, and there was nothing between them and God, and they laid hold of the promises as the voice of one man, "And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance. And there were dwelling at

Jerusalem Jews, devout men, out of every nation under heaven." Acts 2:2-5.

Now first we want to notice that they were all filled with the Holy Ghost. In order to be filled they had to be emptied. Everything else was emptied out, every doubt, fear, unbelief and unholy desire, they were all one and now they were filled with the Holy Ghost, which was the God power that filled Christ. Now they spoke with other tongues. Why was this? Because there was every nationality under heaven there and they heard the gospel in their own tongue, it was in their own language, it was not jabbering and some kind of a conversation that they did not know what they were saying, and no one else knew, but it was a language. It was so plain to those of different languages that they understood it and received the gospel. It brought conviction to their hearts and they cried out, "Men and brethren what shall we do?" It was then that Peter told them to repent and be baptized for the remission of sins, and ye shall receive the Holy Ghost. It is not only for you and your children, but it is for them who are afar off, even as many as the Lord our God shall call. It was at this time that there were three thousand souls saved and baptized. Also see St. John 17:20, "Neither pray I for these alone, but for them also which shall believe on me through their word." What was this for? That they might be one, as the Father, Son and Holy Ghost were one. Do you believe that there was any differences in them? Do you believe that one of them would feel condemned over something that the other would not, yet hold the confidence of all.

Brother, sister, this is inconsistent with the teaching of God's word. God does not condemn one for doing something and for putting on superfluities and allow others of his children to do the same thing, but they were all with one accord.

## CHAPTER XII.

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### THE LIFE AND MINISTRY OF THE APOSTLES AND THEIR EXPERIENCES, AND THE POWER OF THE CHURCH.

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We see that after the three thousand were converted on the day of Pentecost the one hundred twenty were sanctified. For instance we look at Acts 2:41, "Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls." And the 42nd verse, "And they continued steadfast in the apostles' doctrine and fellowship and in breaking of bread, and in prayers."

Now we see the Apostles' doctrine was the New Testament, and they did not follow the doctrine of men. Further we find in the 44th verse, "And all that believed were together, and had all things common." They were gathered together and they had all things common; there was not a little bunch over here in one corner with ties on clammering for the world, and another little bunch over there without ties on and feeling cast down, afraid they would be renounced if they made objection against worldliness that was creeping in to sap their souls and break confidence in fellowship, but that all believed and they were all gathered together and had all things common. And the 45th verse, "And sold their possessions and goods, and parted them to all men, as every man had need." They were not grasping for the things of this world laying up treasures on earth and would not help a brother unless he could give him a mortgage and make him safe, but that they gave to him that needed. In other words they realized that what they had belonged to God and they were stewards over it, and they divided as the Lord directed and led by the spirit of God. God's



child will do that today. Read the 46th verse, "And they, continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart." The 47th verse, "Praising God, and having favor with all the people. And the Lord added to the church daily such as should be saved." Why did they have favor with the people? Because of the purity of the gospel which they preached. This raised up a people where they went and that gave them favor. This is the spiritual body of Jesus Christ, that church spoken of in St. John 17:18, where he said, "As thou hast sent me into the world, even so have I also sent them into the world." It seems that the ministers of this Apostolic church attracted attention of the world as well as the saved people. And John the Baptist, when he first appeared preaching the gospel, telling the people that the kingdom of heaven was at hand, though some opposed him, but seemingly at the beginning it was like Jesus' ministry, they were rather spell-bound and astonished and kept quiet.

I have seen this in my ministry. One time when my son Charley was a little boy twelve years old, whom God had called to preach, we went to a city, led by the spirit of God. Had only two cents in money, did not know that there was any one there that knew us, but by faith we rented the theater building, and went to preaching. God gave us favor with the editor who was a Catholic. They printed a daily paper and put in the reports of the meetings and gave us two, three and sometimes more columns giving incidents of the manifestation of God's healing power, and how all manner of sickness was healed. The back part of the theater building was hung full of crutches and canes of all kinds where the lame and crippled had been healed in answer to prayer and left their canes and crutches. The whole city was stirred, sect preachers, doctors and law-

yers and city authorities came and sat there with eyes of amazement spell-bound, listening to the words that God had spoken. They saw that we were from the back woods, illiterate, and unlearned, they did not know what to say. No more than they knew what to say when Jesus preached, no more than they did when this Apostolic church first developed and God began to manifest his power through the apostles. But as it was in those days, it was in our ministry, the time came that they began to see that the power of God was manifested in healing the sick, but the meeting was killing the sects. The false friends told that we were imposing upon the people, and in fact was giving out false reports, and they saw if the meeting and interest continued it would break up sectism and make the people believe in one Christ and one church, and many salaried preachers would be thrown out of commission if it continued as it was going. They also saw by us preaching divine healing that even the doctors would be out of employment and the money that they had spent to learn how to practice deception upon the people would be as if burned, and they would be turned out to get another job. Like it was in the days of Christ and the Apostolic church, the howl began to raise against us, false reports began to be published, spread by the sect preachers, lawyers and doctors, from factories and even lodges, and were raised to the point to where they even turned the ones who were healed under our ministry against us, and even refused us a drink of water, and would close their doors against us when they would see us coming. They had been told that we were as poison to them, were deceivers, had hypnotic power, that we would make them unconscious and when under our control they had to do what we said for them to do.

So it was when Peter and John went up to the temple to pray. We see Acts 3, and beginning at

the first verse, "Now Peter and John went up together into the temple at the hour of prayer, being the ninth hour. And a certain man lame from his mother's womb was carried, whom they laid daily at the gate of the temple which is called Beautiful, to ask alms of them that entered into the temple; who seeing Peter and John about to go into the temple asked an alms. And Peter, fastening his eyes upon him with John, said, Look on us. And he gave heed unto them, expecting to receive something of them. Then Peter said, Silver and gold have I none; but such as I have give I thee: In the name of Jesus Christ of Nazareth rise up and walk. And he took him by the right hand, and lifted him up; and immediately his feet and ankle bones received strength. And he leaping up stood, and walked, and entered with them into the temple, walking, and leaping, and praising God. And all the people saw him walking and praising God." And in the 10th verse, "And they knew that it was he which sat for alms at the Beautiful gate of the temple: and they were filled with wonder and amazement at that which had happened unto him." In the 11th verse we see the people running to see the man who was healed, "And as the lame man which was healed held Peter and John, all the people ran together unto them in the porch that is called Solomon's, greatly wondering."

Now, there is no doubt but what this is as I have seen it in my ministry, that the people not knowing that God did this healing was ready to give the praise to Peter and John, and thought that they were great men, and they were ready to worship them.

I remember at one time when a Methodist preacher and I went to a place for breakfast, it being something near two or three o'clock before the meeting closed at the meeting house, and there was a lady that had been an invalid for seven years.

She was the daughter of a man and woman who lived there. I had talked to her and shown her that it was God's will to heal her, and she accepted Jesus Christ as her healer, and was prayed for, and she, like the lame man, leaped and shouted for joy, ran out of the house and her mother began shouting and came to me and threw her arms around me and called me second Paul. I pushed her back and said, "This is Willis M. Brown, that was God that did the healing."

So I have thought when instances like this would occur in my ministry that it was like it was with Peter and John, and the people looked on them the same. Now to make it more plain to you these people that morning thought I was the most wonderful man on earth. They had never heard me preach much, the people belonged to the Baptist sect. When they heard me explain the gospel in its fulness, the plan of salvation, the duty of man to God, and what it takes to serve God and be entitled to his blessings, and that the people were not enjoying all that God had in store for them, but were living beneath their privileges, they turned against me, I was not welcome at their houses and they were ready, if they had it in their power to put me in jail, as they were to put Peter and John in jail.

We see in the 12th verse, "And when Peter saw it, he answered unto the people, Ye men of Israel, why marvel ye at this? or why look ye so earnestly on us, as though by our own power or holiness we had made this man to walk?" Also the 13th, 14th, 15th and 16th verses, "The God of Abraham, and of Isaac, and of Jacob, the God of our fathers, hath glorified his son Jesus; whom ye delivered up, and denied him in the presence of Pilate, when he was determined to let him go. But ye denied the Holy One and the Just, and desired a murderer to be granted unto you. And killed the Prince of life, whom God hath raised from the dead; whereof we

are witnesses. And his name through faith in his name hath made this man strong, whom ye see and know: yea, the faith which is by him hath given him this perfect soundness in the presence of you all. This stirred them as it did in the day of Christ when he set forth the truth, performed miracles, healed the sick and claimed that it was God that did the work and not man, and insisted on them losing sight of his man power, and looking to his God power. They took Christ and crucified him because the gospel he preached, and the miracles he performed were convincing the people that there was something better for them than they had. It was the same in the days when John and Peter were at the gate of the temple when the power of God was manifested through them to make this lame man walk who had never walked, they were glad to see the work done, they were ready to worship Peter and John, and when they testified it was the power that was in Christ that it was the same work that he had done, and that they did it in his name, then they were ready to put Peter and John in prison.

We see in Acts 4:1-4, "And as they spake unto the people, the priests and the captain of the temple, and the Sadducees, came upon them, being grieved that they taught the people, and preached through Jesus the resurrection from the dead. And they laid hands on them, and put them in hold unto the next day: for it was now eventide. Howbeit many of them which heard the word believed: and the number of the men was about five thousand." We see here that the people putting John and Peter into prison did not stop the work of the Holy Spirit. The power of God had been manifested there in the healing of this lame man, and the people saw the humbleness and honesty of John and Peter, and before they would deny the work of Christ and take the honor upon themselves they would go behind the prison bars and bear the reproach of being given



the name of jail-birds. As the people would see the lame man walking and praising God, the Holy Spirit would move upon their hearts and consciences and convict them until they yielded to the call of God and surrendered. This great revival was going on while Peter and John were in prison. Of course the preaching that Peter and John had been preaching to them was like a new revelation from heaven, and opened up their understanding to the fact that there was something better for them than they had.

Now this was certainly quite a revelation and attracted the attention of a great many people, and from what I have seen myself in my ministry I am satisfied there was quite a stir there, but it seems to me that God's power worked on the hearts of the authorities of the law as well as on the others that brought Peter and John out of the prison and set them before them to ask some questions and go through a mock trial. But Peter was ready. He was not backslid and scared, as he was when he denied his Christ, we find in Acts 4:7-10, "And when they had set them in the midst, they asked, By what power, or by what name, have ye done this? Then Peter, filled with the Holy Ghost, said unto them, Ye rulers of the people, and elders of Israel, If we this day be examined of the good deed done to the impotent man, by what means he is made whole; be it known unto you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even by him doth this man stand here before you whole." And in the 12th verse, "Neither is there salvation in any other; for there is none other name under heaven given among men, whereby we must be saved."

We see here that they did not weaken or seem scared or afraid that if they told the truth that they would receive greater persecution, but with boldness they stood before them, and the Holy Ghost



talked through Peter, and gave these rulers to understand that they would not take the honor upon themselves, but that it was the Christ to whom they belonged, and there is no other name by which it might be done.

This same thing that happened there is the cause in many instances of men on whom God has laid his hand and sent to proclaim the truth as he did Peter and John, not being used and God is not glorified, and the people are not convinced as the people were then because of the fear of man which falls on them and they weaken and let down and obey the commands of man rather than the commands of God. This does not convince any one that God has sent them, or that Jesus Christ is the same today, but rather to the contrary.

Now we find in the 13th verse, that after Peter had explained this truth they saw something: "Now when they saw the boldness of Peter and John, and perceived that they were unlearned and ignorant men, they marveled; and they took knowledge of them, that they had been with Jesus." Also 14th, 15th, 16th and 17th verses, "And beholding the man which was healed standing with them, they could say nothing against it. But when they had commanded them to go aside out of the council, they conferred among themselves, saying, What shall we do to these men? for that indeed a notable miracle hath been done by them is manifest to all them that dwell in Jerusalem: and we cannot deny it. But that it spread no further among the people, let us straitly threaten them, that they speak henceforth to no man in this name." And they called them and demanded them not to speak at all or teach in the name of Jesus, and Peter and John said unto them, as follows: Verses 19, 20, 21, 22, "Whether it be right in the sight of God to hearken unto you more than unto God, judge ye. For we cannot but speak the things which we have seen and

heard. So when they had further threatened them, they let them go, finding nothing how they might punish them, because of the people: for all men glorified God for that which was done. For the man was above forty years old, on whom this miracle of healing was shewed."

Now we find that after they were convinced of the fact that they could not scare them, and that they could not weaken them, and that they still gave God the honor, they no doubt would have gladly punished them, or put them to death, but as they saw the great multitude of people who were convinced, and the five thousand who were just converted, and no doubt saw many others who were thoroughly convinced that these men were the men of God because of their boldness and they saw that they stood steadfast in their calling, and by them so doing this they gained the people's favor and the threatening authorities were afraid to do anything, for fear the people would turn against them.

I saw this one time in my ministry when God had manifested his power wonderfully and the gospel in all its fulness had been preached and I had been exposing sectism and preaching the oneness of God's children and opposing sin in all forms, their preacher came and shut me out of the house and the wicked men in that country arose against him, opened the doors and came after me to go ahead with the meeting, and said if I did not there should not be a splinter of the house left: that they had helped to build that house to have the gospel preached, and that they had never heard it until I came, and now they did not intend that I should be shut out, and they deprived of the privilege of hearing the truth. So I went and preached ten days longer, and they had a bundle of hickories laying under the house to whip the preacher if he even came to meeting.

It seems to me that this is just the same spirit

that existed in the time of the Apostles. Those that the gospel uncovered their sin were the ones who got mad and the ones who made a profession and by their influence they stirred up their kindred and friends who were not saved. They do the same thing today. But the ones who stand out without a profession and are honest in heart, those looking for some way out of their trouble and bondage, are the ones who protect the man of God who will stand fast, immovable and will love him and protect him and support him.

Now we see in the 23rd verse, "And being let go, they went to their own company, and reported all that the chief priests and elders had said unto them." We see here that Peter and John did not take upon themselves the honor and glory, nor did they desire to separate themselves from the children of God that they had left down there. God was manifesting his power where they were and they had things common and the Lord was adding to the church such as should be saved. There was something drawing their hearts back there. It seems that I can see them as they went, Peter and John in the lead, the scoffers, rulers and professors making fun of them and looking upon them as jail-birds, and the God of heaven looking down on them with a smile, his great heart was made glad because he had preachers that would stand for the truth though they lost their reputation and had gone to jail. They were assured of the fact as they would look back to the great procession that was following them, the five thousand that were saved while they were in jail, and the lame man also, no doubt, was in the crowd, they realized that they had commission to preach the gospel, that God was confirming the word with signs following which gave them greater joy and more pleasure than the people who have the honor and applause of men.

We see in the 24th and 25th verses, "And when

they heard that, they lifted up their voices to God with one accord, and said, Lord thou art God, which hast made heaven, and earth, and the sea, and all that in them is: Who by the mouth of thy servant David hast said, Why did the heathen rage, and the people imagine vain things?" And hear in the 29th verse, also the 30th verse, "And now, Lord, behold their threatenings: and grant unto thy servants, that with all boldness they may speak thy word, by stretching forth thine hand to heal: and that signs and wonders may be done by the name of thy holy child Jesus."

They did not ask God to withhold his power a little, and to give them better judgment that they might be more careful and please the people better, that they would not get into jail again; but they asked God for power to speak with boldness, that the people might be convinced, the devil defeated and that honest souls might have the privilege of hearing the gospel.

The 31st and 32nd verses, "And when they had prayed the place was shaken where they were assembled together; and they were all filled with the Holy Ghost, and they spake the word of God with boldness. And the multitude of them that believed were of one heart and of one soul: neither said any of them that ought of the things which he possessed was his own: but they had all things common."

We find by reading the word of God that on the day of Pentecost there were one hundred twenty that were sanctified, three thousand that were converted, and they had all things common, stood steadfast in the Apostles' doctrine, and were all together, not apart. God honored their worship and preaching and added to the church daily such as should be saved. Peter and John went up there and had this great revival and victory over the power of hell and were still humble and did not become ex-

alted, and forget the dear ones where they had been ; but their hearts kept tender towards their brethern and they had a longing to see them, and they desired to return to where they received the Holy Ghost, that which makes us one, so they went back there, and when they came together they were still one, and when they told of the great revival they had had and of the experiences they had gone through, none of the brethern envied them or looked down on them, or felt hard towards them because they had had great success. At that time they did not say how many had been added to the church while they were up there, but we have an account, taking the three thousand as converted on the day of Pentecost and the five thousand when Peter and John were preaching, making over eight thousand that were not sanctified, and one hundred twenty that were. When the place was shaken where they were and when they prayed the Holy Ghost filled them, and they were all filled with the Holy Ghost. This certainly must have been a wonderful revival and the power of God was manifested in answer to prayer and convinced many that these were the people of God. But still the devil did not quit ; he was still in business. But God's mighty power moved upon those who now were sanctified and were all together and had all things common. As you know they had not heard much preaching, the spirit began to lead them to consecrate, to make sacrifice for the gospel's sake, and to have that care one for another as Jesus said, where one member suffer all the members suffer with it.

We find in verses 33, 34, and 35, "And with great power gave the Apostles' witness of the resurrection of the Lord Jesus : and great grace was upon them all. Neither was there any among them that lacked : for as many as were possessors of lands or houses sold them, and brought the prices of the things that were sold, and laid them down at the Apostles'



feet : and distribution was made unto every man according as he had need."

Now, we see here that they realized that all their possessions belonged to God, and that they were members of the spiritual body of Jesus Christ, and one member was not above another, and that where one member suffered all the other members suffered with it, and where one member was in need the other members were willing to supply. This is what God wants today. It does not mean that we shall throw down and give away everything that we have, as some people teach, and go out as tramps in the world; but he means that what you have you shall realize that it belongs to the Lord, and that you are stewards over it, and then you live so close to God that he can impress you by his spirit where to give and whom to give to. It is true that you can make mistakes sometimes, but God does not impute mistakes as sins, and because you might give in the wrong place sometimes, and it would afterwards prove so that does not mean that you close up your heart and pocketbook and never again give where the Lord wants you to give.

We find they began to practice this and there were two people who began to get scared, and the spirit of covetousness and deceit began to take hold of them and we see in the case of Ananias and Sapphira, as you will find in Acts 5: 1-11, "But a certain man named Ananias, with Sapphira his wife, sold a possession, and kept back part of the price, his wife also being privy to it, and brought a certain part, and laid it at the apostle's feet. But Peter said, Ananias, why hath Satan filled thine heart to lie to the Holy Ghost, and to keep back part of the price of the land? While it remained, was it not thine own? and after it was sold, was it not in thine own power? Why hast thou conceived this thing in thine heart? Thou hast not lied unto men, but unto God. And Ananias hearing these



words fell down, and gave up the ghost: and great fear came on all them that heard these things. And the young men arose, wound him up, and carried him out, and buried him. And it was about the space of three hours after, when his wife, not knowing what was done, came in. And Peter answered unto her, Tell me whether ye sold the land for so much. And she said, Yea, for so much. Then Peter said unto her, How is it that ye have agreed together to tempt the Spirit of the Lord? Behold, the feet of them which have buried thy husband are at the door, and shall carry thee out. Then fell she straightway at his feet, and yielded up the ghost; and the young men came in, and found her dead, and, carrying her forth, buried her by her husband. And great fear came upon all the church, and upon as many as heard these things."

Now, we see that God permitted this to clean up his church. As it is in great revivals today, it was then. Some get hasty and without counting the cost properly make a profession, they might have made a surrender and be saved, doing all they knew to do, but not counting the cost, not settling it in their hearts that they would go through for God at any cost, when the time came that God required something of them, that they did not desire to do, it was then that they failed. Had God let this go on he could never have had the church that he prayed for in the 17th chapter of St. John. There have been covetous people, people conforming to the world, loving the world better than they loved the truth, ashamed of the gospel of Jesus Christ and of the power of God, not having the fear of God; which would have made a mixed multitude like sectism is today, and God could not have worked through them. But God wanted a people that was wholly given up to him, that had lost sight of the world, had no desire to adorn their bodies in order to make them look nice to the world, but to be

neat and clean, to be in a position that they could command the respect of honest people, that they could be a light to the world, and an example like Christ left for us, a peculiar people filled with all the fulness of God, and a people so devoted to God that God could work through them as he did through Jesus Christ, and convince the world that Christ's mission to earth was not a failure, this is what it took then and is what it takes now.

We find in Acts 5:12-16, "And by the hands of the apostles were many signs and wonders wrought among the people: (and they were all with one accord in Solomon's porch. And of the rest durst no man join himself to them: but the people magnified them. And believers were the more added to the Lord, multitudes both of men and women). Inasmuch that they brought forth the sick into the streets, and laid them on beds and couches, that at least the shadow of Peter passing by might overshadow some of them. There came also a multitude out of the cities round about unto Jerusalem, bringing sick folks, and them which were vexed with unclean spirits: and they were healed every one."

Now here is the church that Jesus had reference to in the 17th chapter of St. John and the 18th verse, when he said in his prayer to the Father, "As thou hast sent me into the world even so have I also sent them into the world." We find that when Jesus walked upon earth he healed all manner of sickness, and he healed all manner of diseases. Now while praying to the Father in the 17th chapter of John he was making his preparations to leave the world, and he was organizing the church that would represent him, and that God could use as He had used him, so he sent them as the Father had sent him.

Now, we see after the gospel had been preached by the Apostles and the power of God manifested to heal and this great number had been brought to-

gether, God could see that there were some that would not stand, and that he could not use, so he gave them a cleaning up by the death of Ananias and Sapphira and the fear of God came upon them all, and those who were not willing to pay the price and submit to the rules that God had laid down by his Spirit in the church, they durst not join themselves unto them, and was afraid to do it, for fear that their fate would be as Ananias and Sapphira, and none would join themselves to them but those willing to pay the price who had lost sight of all things around them, and would go through on the Bible line, then God could keep his church pure, that was the one body that was the one people and they were of one mind. As God's great mind moved, the church moved, and in this the power of God was manifested in healing all manner of sickness and disease, as it was when Jesus was on earth, and this convinced the people, and multitudes were saved.

Brother, sister, and friend, God wants it this way today. God cannot work, and talk, through a divided body, and if we who claim to be the body of Jesus Christ will let the fear of God come on us until everything is purged out of our hearts that clamors for the world or for style or for superfluities, or for anything that is contrary to God's will, and to have our whole hearts, time, talents and all surrendered to God to his service, for his glory for the salvation of souls, the healing of the afflicted, for the convincing of the world that Jesus Christ's mission was not a failure on earth, that the same things can be done through the church that we have on record before us in the 5th Chapter of Acts. God wants his church pure, and it takes that, and God will have it pure before he comes. This is the kind of church that he is coming after, and you had better be prepared and ready.

My brother minister, do not clamor for the world and put in your time trying to convince the

people that they should give all men the privilege of conscience and to recognize them and fellowship them and try to agree with them in prayer for the healing of the sick. You can never do it. It is impossible. It is contrary to God's word and teachings, and God will never work through any such a mess. But if you will lay on your face before God, seek to know his will, pray God to keep you out of this and everything that is not of God, and everything that is inclined to lead you away from God or cause you to want the praise of men rather than the approval of God, you can pray the prayer of faith as the Apostles did after they had left the temple and had gone to the other brethern. You can call on God to stretch forth his hand to heal, and to send the Holy Ghost, that you may preach the word of God with boldness. Let your commission be for the benefit of humanity, for the glory of God instead of to the detriment of humanity and a reproach to God's cause. We cannot gain the favor of all the people, cannot make sectism come to accept the truth, (except those that God moves on, and those whom he has called out of sectism to come out and join in with the saints of God), but God says, "Come out of her my people," and those are all that we can expect, except some honest souls who are won to the Truth by our trueness and faithfulness to God and being where God can manifest his power through us, as he did through the Apostolic church, and convince them that there is something better for them than what they have.

It is not the multitudes that God is expecting his church to win, but it is the few, for straight is the gate and narrow is the way, and few there be that find it. Be careful brother, that you do not get into the wide road where you have favor with sectism, where you can preach in their meeting houses and hold meetings with them, and they hold meetings with you, you are in danger. God is liable

to give you an experience like Ananias and Sapphira, especially you who have known the truth for years, and have preached it, and told the people that they should not conform to the world, have preached against plumes and feathers, rag flowers, ruffles, laces, neck-ties, corsets and superfluity of all kind and all conformity to the world. For you to now think that you have a new revelation from God, and let down to favor those things that you have preached against, you are in danger. You are grieving God's great heart, you are reproaching the cause of God. You are saying that all these years you have been deluded, and have been preaching the wrong things to them. Then the people will say if there is a mistake in your preaching against superfluity and worldly conformity and in the tie, then were you not mistaken in the other things, and probably divine healing has passed away, and the oneness of God's people has passed away and the reformation is not of God, and you will mis-lead people and bring their reproach upon your own soul, and at the judgment bar of God when you say we have prophesied in thy name, and in thy name done many wonderful things, then He will answer you, "I know you not, depart from me ye workers of iniquity into the lake of fire prepared for the devil and his angels, I never knew you."

Now, certainly if we lived the life the Apostles lived, preach the doctrine that they preached, practice what they practiced, we may expect persecution, and this is what some preachers are getting afraid of now, is persecution, and that their needs will not be supplied. They probably have not managed just right, and have used their own wisdom in place of the wisdom of God and gotten in debt, became somewhat discouraged, and let down in their experience, then the devil tells them that they are too strict and that you never can get out of debt, and that you are reproaching the cause, and



that you should be a little more lenient and easier, and give the people liberty of conscience, it would move their hearts, and more would accept the truth, and more means would come into the church and their needs would be supplied. This is a lie and a trick of the devil, and he tried to tempt Jesus in the same way, as you will see in the 4th Chapter of St. Matthew when the devil offered Jesus the whole world if he would fall down and worship him. He was hungry, had not eaten for forty days and nights, and he would not do it, and God sent angels to minister unto him. If you have gotten behind and in debt and the devil is tempting you in this way, you do just as Jesus Christ did, he would not fall down and worship the devil for the whole world, and don't you do it for a few dollars, or for anything that he may present to you, and God will bring you through, so be strong and of good cheer and leave it in God's hands, and God will prove to you that you are not of the world and God has chosen you out of the world, and that you are an instrument in his hands, and God will in some way bring it around that you shall have your needs supplied. You will not have to suffer with hunger. He will take care of his own cause. If you will stand true he will take care of you, you may have to stand persecution, and possibly get hungry and have very little to eat, your clothes get bare, and the devil will try to make you ashamed, he did me once, and my clothes were hardly fit to go into the pulpit, and the devil was trying me very hard, but I covenanted with God that I would stand true to him, and God opened up the way mysteriously for me to get what I needed, and he will supply your needs, tarry before him and he will help you.

I was stopping at a house, the woman was a professor of religion, her husband was a sinner, yet friendly to the truth. They had a little grandchild—their children were all grown, and this nine-year-



old granddaughter was with them. They worshiped her. One night she took the toothache. I was called up two or three times in the night to pray for her, then she came to my room a time or two. Her tooth would get easy, but would commence hurting again, and went on until some time during the next day. If I am not mistaken I prayed for her eight times, and finally she was almost going into spasms. They called me into the room and she was down on the floor, her grandmother and grandfather were holding her and almost bathing her in tears, and seemingly she would have spasms. I went on my knees and put my hand on her jaw, called on God mightily that he would heal her and manifest his power to that man and woman, who had failed to give the best of their life and was just about ready to step into eternity and they unprepared. She was healed instantly, and went to sleep while I was praying for her, as she had not slept all night. I did not know why God had permitted all this, but in a day or so this old lady took me in the buggy with her to town, and took me into a clothing store and bought me a nice suit of clothes, a pair of shoes and a hat, and then I could see why God had permitted it. If I had been compromising with the world, going against the light that God had given me, I never could have prayed the prayer of faith, hence I would never have gotten the clothes. If you want God to supply you, you stand true, preach the radical truth. Go through the tests, you will come out all right, as Jesus set the example, in the end. This will bring persecution, as it did to the Apostles, as we see after this great revival. In Acts 5:17-18 you will find that after God had so manifested his power the persecution arose, "Then the high priest rose up, and all they that were with him, (which is the sect of the Sadducees) and were filled with indignation, and laid

their hands on the apostles, and put them in the common prison."

They may do that for us, and will no doubt in some instances, if we stand as true as God wants us to. If they do not do that, they will do other things, and God is just as able to care for us now as he was then. In the 18th verse we find they put them in prison but the Lord sent an angel and opened the prison doors, Acts 5:19, "But the angel of the Lord by night opened the prison doors, and brought them forth and said," (20th verse) "Go, stand and speak in the temple to the people all the words of this life." We find that they went to the temple and began to preach, and they had the officers come together, as we find in the 21st verse, "And when they heard that, they entered into the temple early in the morning, and taught. But the high priest came, and they that were with him, and called the council together, and all the senate of the children of Israel, and sent to the prison to have them brought." Also verses 22 and 23, "But when officers came, and found them not in the prison, they returned, and told, saying, The prison truly found we shut with all safety, and the keepers standing without before the doors: but when we had opened, we found no man within." Also verses 24, 25, 26, "Now when the high priest and the captain of the temple and the chief priests heard these things, they doubted of them whereunto this would grow. Then came one and told them saying, Behold, the men whom ye put in prison are standing in the temple, and teaching the people. Then went the captain with the officers, and brought them without violence: for they feared the people, lest they should have been stoned."

Just as easy as God delivered those Apostles out of prison and sent them to preach in the temple, he can deliver you out of debt and bondage of every kind, and set you free to where you can preach the

gospel with liberty. You will never get liberty by compromising. There is no use to compromise and bow down to the devil, and acknowledge to him that you have been too hard on him, and preached the gospel too straight, and think that you will ever get favor and out of debt, and out of trouble, and get to where you can do more for God. You may gain some of the things of this world, and win the favor of people and get money and can pay off your debts and have plenty, and when you come to pray your last prayer you find that you have weakened, and that you are a false prophet, have sold out to the devil, and then you will realize that your financial standing has cost you your soul and that after you have preached to others that you yourself would have to be a castaway, what shall it profit you. This is not only for the preacher, it is also for the children of God.

Now brother and sister if you want to have the power of God manifested in these last days as it was in the Apostolic days you line up to the word of God, like they did in the 5th chapter of Acts, and God will use us as he did then. But he never can do it with some clamoring for the superfluity of the world, etc., and others afraid to differ and oppose the compromise, for fear of making division and hold them in full fellowship and think that God will manifest his power through them, he will never do it, could not do it through Ananias and Sapphira, and he will not do it in this day.

We find that when they had tried the Apostles and beaten them and commanded that they should not speak in the name of Jesus they let them go. They did not quit preaching, but wherever they went we see the spirit of God went with them, and wherever they preached the power of God was manifested.

We see in the 8th chapter of Acts where Philip went down to Samaria and preached Christ unto

them, and how that God's power was manifested and the people believed. Acts 8:5-8, "Then Philip went down to the city of Samaria, and preached Christ unto them. And the people with one accord gave heed unto those things which Philip spake, hearing and seeing the miracles which he did. For unclean spirits, crying with loud voice, came out of many that were possessed with them: and many taken with palsies, and that were lame, were healed. And there was great joy in that city." He preached Christ. He did not preach what the people believed and what they had come to the conclusion was right, and how that forty or fifty of them got together and made rules for all to go by, but he preached Christ.

Brother, how is it with you where you go. Are there unclean spirits cast out, is any one healed in your ministry? Is the congregation better when you leave, by them being filled with God and faith and convinced of the fact that the slightest remedy hinders faith, but put their whole trust in God, and that the means that they have been spending for superfluities and foolishness should be turned into the treasury box the first day of each week, and at least once a month there should be collection made to go to missionaries in the heathen lands, because they are to keep up the work at home and support the preacher and loose his hands so he can have opportunity to study the word of God and devote his time in preaching, that he may be able to preach the truth when he comes. Or do you leave them believing that they have all the time been very fanatic, and that it is not necessary to be so particular, and it is all foolishness about how long the ribbon, or how big the bow on the children's hat, and that it does not matter if you use three yards of ribbon or a shorter piece on the children's hair, and that you have been in bondage, and that you should have liberty of conscience, and wear what you felt would make you more commend-

able to the people with whom you associate. If this is your condition may God bother you and convict you and send you to the wilderness where you can lay on your face before God, until you can find out for what purpose Jesus Christ sent you. I know this is plain but it is truth and you must acknowledge it.

You can see there is something wrong, the power of God is not manifested among the saints as it should be, the devil has always tried to defeat the plan of salvation and he will try it until Jesus comes. Let us take courage. Let the standard of truth and the old time Pentecostal fire come against the devil and the powers of hell, and let us follow our example and lead souls to God, as they did in the Apostolic church. Let us preach and pray for God to protect them, so that not only in a camp-meeting occasionally, but that our little meetings in our own congregation may be alive for God, and with such faith in him that the blind may see, the lame may walk, and the deaf may hear, the dumb speak and all manner of affliction be healed, and occasionally the dead raised, that God may be glorified and the people convinced that we are not of the world, that we are not a sect, but that we are members of the great church which Jesus built to take people to heaven in, and that he has no other way to go than this way.

Do not condemn this, brother, consider it. You get on your knees and call on God to help you to give it justice before setting it aside, and see when you get through if you cannot ask God to bear witness to the truth, and let it be edifying and beneficial to all who read it, is my prayer.

## CHAPTER XIII

HOW TO MAKE A SUCCESSFUL PREACHER WHEN GOD  
HAS CALLED

Acts 6:8, "And Stephen, full of faith and power, did great wonders and miracles among the people."

When God has called one to preach they can be helped in many ways to fill the call. But there are some gifts that they have to have before God will call.

First is the gift of faith. Now I believe that God has given all mankind faith to a certain extent. Faith can be cultivated just like a plant. You have a plant in your garden, if you do not see to keeping the weeds cut down, the ground loosened up, and well watered it will not grow. If you do not cultivate what faith God has given you, by putting it into practice it will not grow. If you take everything by sight and by chance and do not exercise any faith, your faith will become dormant. We can exercise faith by commencing in small things. Purpose in our hearts to give so much to God's cause by a certain time, then pray God to provide the way for you to get it, and accept any way God provides. He might provide a job of work. It is not faith to sit down and not do anything and expect God to hand it down to you, but if you pray and then the Lord opens up the way, then you move.

You have to have faith to make a preacher. Stephen, we find, was a man that had faith. He was full of the Holy Ghost, and it seems that the ministry and the congregation recognized him as a man of faith, for he was chosen to do the work of a deacon, and when God saw his trueness and faithfulness he put more responsibility upon him, as he will upon every individual on whom he lays



his hand. You cannot make a successful preacher and not have faith in God. It is necessary to become acquainted with God to have faith in him. Jesus set this example, as explained in the former chapter. So we take his example.

I knew a preacher one time that God called to preach. He felt his call, the people opposed him, and the devil opposed him, and none thought that he could preach. He could not read the Bible, and did not know what the Bible taught concerning a call to the ministry, but felt God's hand on him for the work. He took his Bible and went to his room and locked himself up, went on his knees before God and prayed God to give him understanding of the Word, and let the Bible fall open to the place where he could get some understanding and faith, it fell open at the first chapter of Matthew. It was a little hard to understand, until he came to the twenty-first verse, then seemingly God began to open up his understanding, and as he would spell and stammer along, praying earnestly for God to unfold his word to him, the tears flowed down his cheeks, as he stayed on his knees. He reached the latter part of the third chapter of Matthew, and saw where Jesus set the example for baptism. When he got into the fourth chapter he saw there where Jesus tarried in the wilderness forty days and nights without eating. God began to pull back the veil of ignorance, and turn on the light from the courts of heaven, and bind that truth on his heart, and in this he got an understanding that Jesus was a preacher, and that God sent him as an example not only as a Christian and for the church, but as a preacher, and here in this he had set an example where the preacher might tarry before God until he lost sight of all men, and must tarry there until he come in possession of the Holy Ghost, which was the writer of the Word and that they would have the same God power that was in

Christ and would preach the word of God just like the Holy Ghost had dictated it to the men of God who wrote it, and they wrote it just like Jesus preached it.

Already having come into possession of the Holy Ghost, he now became better acquainted with God by reading and talking with him. By the time he got to where Jesus did not bow down to the devil for the whole world, as you will find in the 4th chapter and 10th verse. "Then saith Jesus unto him, Get thee hence, Satan: for it is written, Thou shalt worship the Lord Thy God, and him only shalt thou serve." See also the 11th verse, "Then the devil leaveth him, and, behold, angels came and ministered unto him."

He saw in this that Jesus did not want him to compromise with the devil, because of the surroundings and circumstances, and that He does not want part of the Word cast off or leave out part of his word to get favor with the people, and there he decided if Jesus would not bow down to the devil for the whole world he would not bow down to him for anything that was in the world. And as Jesus had told his disciples that when the comforter, which is the Holy Ghost, would come that He would teach them all things that he had told them, he believed it, and that it would teach him. He lost sight of man and the teachings of man, and the writings of man, and put his faith and trust in God.

At one time this brother and three other preachers each preached a trial sermon, he thought he had preached a wonderful sermon, and thought that he had certainly proved to the people that God had called him to preach. He thought he had done better than they, so on going up to where some men were talking next day, he discovered that they were talking about the preaching, and as they did not see him he stopped to listen. They made some remarks about the three other preachers and said

they were going to be preachers, and then spoke of him. They called his name and pitying him, said that he could never preach, that God had called some one else and he had answered. It was a terrible shock to him, and a surprise and came like a thunder bolt out of a clear sky, as he was expecting everybody to be pleased with the things that he did, but it was the very thing that he needed. You see he was on the very eve of getting exalted, and if they had spoken of him as well as they had of the others the devil would have taken advantage of this and made him become exalted but the devil took advantage of what they said and tried to discourage him, and it seemed for a while that he would succeed, but he attended to his business as well as possible, and on reaching home he went to a grove which was his place of secret prayer, and he tried to give up preaching, and get out from under the call, and promised God that if he would lift his hand off of him and release him of the burden of the ministry, and would prosper him in making money that he would give one half of all he made to the cause. It seemed that darkness came around him and God's Spirit was leaving him, and he quickly felt the mistake that he had made. He tarried there before God until he called back what he had said and told God to give him wisdom and power to fill the place that he had called him to, and that he would fill it at any cost.

He did not know that was not the last trial. God encouraged him and prepared him for the next trial, and for the many others which came thick and fast, but he stood true to God, and when it came time that he had to say good-bye to wife and children and turn over all his possessions to his creditors and step out on the promises of God, he did it, and God blessed him in doing so, and stood by him in times that looked like starvation was just at the door, and provided in mysterious ways

for his needs. In discouragements and in mobs and in many other oppositions too numerous to mention, God proved himself to him, and made it very plain that if he would trust him, and him alone and not sell out to the devil, nor bow down to him for the least or the greatest offer he could make, he would be with him alway, even until the end of the world, and this has continued for more than nineteen years.

He has witnessed the lame to walk, the blind to see, the dumb to speak, the deaf to hear, and the dead raised that were given up by doctors to be dead, and he is still in the battle.

Ofttimes the devil has tried to take his life, but just before the death angel came, God stepped in, as he did when Abraham had raised his knife to slay his son, and manifested his power and extended his life longer.

We see that sainted Stephen was a man of faith and determination, and that he did not weaken because the people did not believe what he preached, and because of his faith in God, and the power that God manifested through him, the old murderous spirit was stirred as in the hearts of those who crucified or was in favor of crucifying the Son of God. That spirit still exists today, the pure gospel will stir it when it is preached, and the power of God is manifested in healing the sick and all manner of diseases, the same spirit is just the same today and it will do the same as it did in the days of Stephen was it not for the laws of our land, the true ministers of Jesus Christ would be put to death today the same as Christ and Sainted Stephen were. But we see when Jesus Christ came to die he loved his enemies and even asks the Father to forgive them, (they knew not what they did), with his last breath, and it was only God that could do this. We know that it was only the God in man that enabled him to do this, the God in Jesus

Christ that enabled him to pray for those who mocked him. We find that it was the same God in Stephen, when they had gnashed on him with their teeth and tortured him, he still continued to pray, and when he lifted his eyes to heaven and testified, as we see in Acts 7:56, "And said Behold, I see the heavens opened, and the Son of man standing on the right hand of God." Also verses 57, 58, 59, 60, "Then they cried out with a loud voice, and stopped their ears, and ran upon him with one accord. And cast him out of the city, and stoned him: and the witnesses laid down their clothes at a young man's feet, whose name was Saul. And they stoned Stephen, calling upon God, and saying, Lord, Jesus, receive my spirit. And he kneeled down, and cried with a loud voice, Lord, lay not this sin to their charge. And when he had said this, he fell asleep."

God has given us an example or rather an incident of the man who followed the example that Jesus laid down, and proves to us here that if we have faith sufficient to commit our all into his hands that in the dying hour we can have the same God power that Christ had, that will enable us, like him, with our last breath to pray for those who are putting us to death. Stephen, like Christ, had his whole heart, mind and soul in the work. He did not value his life anything. God does not want his ministers to value their lives any thing, I mean in this way, he wants them to be as Stephen, not to hold back the truth. If he had submitted to compromise with them they would not have killed him, if he had turned to them, they would not have turned against him and the truth which he was preaching, and even if he had eased up on it, it is probable they would have let him go, but he would not do it. It had not been long since he had had this example before him that Jesus Christ had set for all preachers, and it was fresh upon his heart and mind.



My brother, it is possible for the ministers of God to have this, the example of Christ, upon their hearts just as much as Stephen had then, although more than 1900 years have passed away since this occurred. Christ is the same, God's power will do the same for them.

We will admit that there are many who claim to be called to the ministry and desire to preach that are not called—there is no evidence of it. Well, one says, how can you tell when there is evidence? How did people know that Stephen was born of God? He was full of faith and the Holy Ghost. When one claims to be called of God, has no faith in God, there is no evidence of his call. It is not possible that he in the beginning will have as much faith as Stephen, but he must have faith to believe that God will do what he has promised. Every one does not have good delivery, but if God has called, then he will get glory out of their ministry. Others are not of the turn to win the people, have no energy to go through with what they undertake, no humbleness of heart, and meekness, as is required in the Bible, such are certainly not called.

But it is not possible that one who is first called to the ministry will show all the Bible qualifications, but it is an evident fact that there will be something there that will prove to God's people that they are called. It is true that there have been many mistakes made, and those that God has called have become discouraged and given up. There have been other mistakes made, and those whom God has not called have been held up and pushed out and encouraged and by so doing have reproached the cause of Christ.

How to help a preacher prove his call. To encourage him, tell him that if the Lord has called him, if he will live humble he will prove it to him. Exhort him to be careful, to be bold and firm to do what the Lord lays on him to do. When he gets



into the pulpit give him your confidence, give him an amen occasionally. Help him to stand against the great pressure which is coming against him. Remember how it was with you when you first attempted to do anything for the Lord. Remember how the devil accused you and how hard it was for you to speak. When he is through delivering his message, take him in private, tell him to not be discouraged, to not expect his first sermon to have as much effect as an older minister; to keep humble before God and plead with God to know his will. After a few experiences of this kind, if none of the gifts show up, it would be a good deal better to exhort them to go slow, and to listen to the ministers and to not crowd themselves out too much; and after you watch them and see that no gifts are developing, no one edified by their preaching, none convicted, you should help them to understand that they have made a mistake and are in the wrong place in the body.

How can a young preacher gain the victory? First, tarry before God and be sure that he has called you, then get your message from the Lord. Not so much by reading what some one else has said, neither by getting from some sayings that have been said by some one else, but by following Jesus through the wilderness. Tarry on your knees before God. When you have a clear evidence that God wants you to deliver a message take the pulpit with boldness, as much so as you would if you were going to work for a man that had employed you. Feel and realize that God has impressed you, ordained you and sent you to preach the gospel, and has now given you a message to deliver. As you face the congregation remember that they are only clay, human beings only, as you are. That there are many different of opinion, and what would suit one would not suit another, and do not try to please any, but try to please God. Have a rebuke in

your soul against the devil, keep quiet, do not get excited and repeat your words. Be sure what you speak is the truth and stand by it. Give your message with the authority that is given of God. Do not drag. When God is through with you, quit. It matters not how many scriptures you have marked off, or what great sermon you had planned, you quit when you feel God has taken his hand off of you, and you have delivered your message, sit down, though you have not said many words, do not repeat what you have said.

I have seen young preachers, not only young ones, but old ones, make great mistakes by reading over a great list of scriptures, and lining out in their minds a great sermon which they were going to preach, and when they took the pulpit God would probably flash something on their mind entirely different from what they had planned, and they would try to follow their plan instead of doing what the Lord wanted them to and they would make a failure. I have had this experience myself. I have not preached the gospel nineteen years and made no failures.

I remember the first sermon that I preached. I had studied the Thirteenth chapter of Hebrews and I had in mind that I would dwell on the 8th verse, and I thought that I was going to preach quite a sermon. As I took the pulpit there was another text impressed upon my mind, and another line of thought, but I tried to hang to the chapter that I had studied on, and give the thoughts that I had in my mind so often. The result was I walked back and forth on the platform about forty-five minutes, drank something like a quart of water and sat down, and left the people with their heads hanging down. This was a sign to the people that I was not called to preach, and made many of them think so. But it was good for me. I laid on my face and plead with Him to make it plain to me, that I did

not want to make any mistakes. I would dream that I saw people coming in wheel chairs, and on crutches and canes. and those having all manner of sickness were brought to the altar, and every one was healed, and these were the evidences that God would continue to give me in dreams in times of discouragement. This helped me to stand against the opposition of the opposing powers that came against me.

Brother, God will do the same for you, if you will live close enough to him.

How a young preacher will make a failure. Get hold of some book of sermons, take down the scriptures and decide to commit to memory what a preacher has said, and get up and decide to be some one else in the pulpit, and do what some one else has done. It is impossible to do this and make a success. Be natural, be yourself, speak with your natural voice and manner of language. The devil has spoiled many preachers that God could have used, trying to be Sam Jones or some one else. I do not mean by this that you should not notice or get help from what some one else has said, but that you should tarry before the Lord and let him show you where to use it.

When the older preachers see that God has his hand on some one to preach, and can use them, and does use them in exhortation and delivering the message, it is not right for them to hold them down and to really look upon them as if they had made a failure, and try to impress the idea upon them that they had not done very well. But take them to themselves and get into conversation with them. Say, now you did well this time, the Lord used you, but be careful, and always remember that it is God that is doing what is done in helping you and using you as his mouthpiece. To never take any praise to yourself, but keep humble before God and give him the praise. When you have

talked to a young preacher this way when he goes to preach he will be glad to see you sitting in the congregation. If you have made fun of his blunders and mistakes, and put in your time telling him where he misquoted scripture, and got it in the wrong place, and how he repeated words, you have done him no good. You will ruin him. When he takes the pulpit to preach, and he knows that you are present he will fear to fill the place that God has called him to fill, and make such blunders that most of the congregation, if not all, will decide that he is not called, and is out of God's order.

Let us be careful and hold up those that God has called, and if we find one that is mistaken, and one that God has not called, show him his place in the body, and be careful not to discourage him, and cause him to go back into the world.

## CHAPTER XIV.

## A PREACHER THAT IS IN DEMAND

"Teaching them to observe all things whatsoever I have commanded you: and lo, I am with you alway, even unto the end of the world. Amen." Matt. 28:20.

Now we find here a great deal said in meetings, camp-meetings, ministers meetings and other places about preachers in demand. We want to consider and see, if we can find out what will make a preacher be in demand.

First we notice from the above text that Jesus commanded them to preach the gospel, and in this text they went forth and preached everywhere, the Lord working with them, confirming the word with signs following.

The first thing that God wants preachers to do is to go to preaching. That does not mean they are to go around visiting the time away, fish or hunt or lay at home because he has no calls. My experience is if we preach and teach the whole word of God, live before God so that the signs will follow, you will have plenty of calls.

I have seen preachers go through whole camp-meetings and never testify, pray, preach or exhort. Never see them pray for the sick, nor talking to encourage any one. If a preacher wants to be in demand and have people interested enough to call on him for help, he must be a help. If you go to a big camp-meeting and they do not find out that you are a preacher only by looking on the ministers' list, or hearing some one say so, it is not likely that the strangers there that would like to have a meeting will call on you to come to their place to hold a meeting for them, or if they were sick they

will not call on you to pray for them, or help them out of trouble. It is true where there are several hundred preachers it would be impossible for every minister to preach. But it would not be impossible for every one sometime during the meeting to testify. To tell of the goodness of God, and of his power to save, sanctify and heal. Give some instances where God had answered prayer, and tell of their faith in God. Testimony similar to this in a congregation of one or two thousand people will make an impression upon some one who needs help. It will not be long before someone will come to you asking for prayer or for counsel or some help in some way. By the time you get through with them there will be some one else. Before you leave that camp-meeting you will have a number of invitations to go to different places.

If you fill calls and preach the whole word of God, hold against compromise and hold up Christ, pray for the sick, God will confirm the word with the manifestations of his power with the signs following and heal the sick, you will have many calls. In this way the people will become acquainted with you, and when you get into a congregation you will always find people wanting help and you need never be idle.

Since the beginning of my ministry I have not had much idle time in protracted meetings or camp-meetings. The seven years I preached before I met the saints, my time was all put in helping suffering and accused humanity and those who were in trouble, and did not know the way out. When I would preach the word of God I would refer to the work that I had witnessed God do. This would cause some one in the congregation to grasp faith, and believe that there was a chance for them. If they did not have a chance to speak to me I would receive letters from them.

There is no time in my ministry where I have



preached in a large congregation but what as soon as meeting was over some one was wanting help. If I would leave there I would receive letters from different parties stating their condition, requesting prayer, and oftentimes want an anointed handkerchief.

If you do not tell the people that God will answer prayer and that you have witnessed prayer answered, they will not know what your faith is. If you go to meeting and never seem to take any interest in sick and suffering humanity, and those who are devil possessed, or those who are cast down or discouraged, those who are in this condition will not likely want to call on you for help.

I have known in time past of people becoming offended because certain parties would be called on to pray for the people and to help in private counsel, and for help in different ways, and those that were older and had been in the ministry longer would be ignored and passed by to get to some one that had not been in the ministry so long. There is a cause for this. It seems to me that there was a reason for Jesus sending Mary Magdalene with his first message after he arose from the tomb. It seems plain to me why he sent her. She was closest to him, she was looking after him.

Brother, sister, if you want God to give you a message you stay close to him. When he gives you a message deliver it, and some one will get a benefit. Others will find out your faith, your calling, and they will want help. I have known preachers for years, and met them in meetings, frequently in camp-meetings, Assembly meetings, where there were but few preachers, and I have never heard them preach. I have seen their reports through the paper stating that they were ready to fill any call. I hear of them occasionally having a job of work because of financial embarrassment. I do not believe there is any need, or that it was ever in-

tended by God himself for a man or woman that he laid his hand on to preach the gospel to lay down the Bible and go out and hunt a job of work to supply their needs.

My experience is if we preach the gospel, teach the whole word of God, fill our place in the body, and the calling God has given us, He will make a way where there is no way, will provide such things as we stand in need of.

If the preacher takes the pulpit and tells about the customs of the country, the change in the times and things that concern the world, gives a few historical incidents, makes most of his sermon out of such things as that, never tells how God saves from sin, sanctifies and keeps, heals all manner of sickness and diseases, opens the blind eyes, unstops the deaf ears, makes the dumb to speak and raises the dead, he is not going to get many calls after the meeting is over.

If you want to be in demand prove by your preaching and your testimony and your life that God is using you. That your time is taken up with the work of God, and that your desire is to be an honor to God and a blessing to humanity. Not simply tell of what God has promised to do and never have any evidence to give of what he has done in your ministry, but have some incidents that you can relate that will interest the people who are in need of some help and cause them to call on you for help. Do not think that you can do this and not be condemned by some. For possibly in a congregation of one or two thousand people, one fourth of the congregation might condemn you, and say that you are advertising yourself, while possibly one fourth or one half of that congregation will be edified and encouraged, and will see a way out of the trouble they are in, or the affliction from which they are suffering. You cannot please every one, do not think of that. But if you please God, you will

please his people, interest sinners and encourage people that are needing help.

No doubt when the Apostles Peter and John were instruments in God's hands in healing the man at the gate of the temple, there was a great multitude of people witnessed that. Probably there were men that condemned them then, and would not believe that it was the work of God, and there were others that became interested about their own souls and their condition. But we find by the miracle which God performed, and by their trueness to God they would not take any honor to themselves but gave God the honor and went to jail, rather than to do otherwise, and there were five thousand brought to salvation.

So in the ministry of Paul. We find that he stood steadfast in the doctrine, taught the whole word of God, and God manifested his power through him, and by him being true, teaching the whole word of God, many condemned him, tried to put him to death, oftentimes put him in prison. He was scourged frequently, but in spite of all this, there were souls who believed, got salvation and were healed, and we find from the reading of his writings he was a preacher in demand. One who was always ready to help people and knew of some one wanting help.

Sainted Stephen was one who by his trueness and faithfulness to God caused God to place confidence in him and perform miracles through him that attracted the attention of the people. While it might look to some that he was foolish to stand before that mob in defense of the gospel, when he saw that it was death. But we see that God got glory out of it. No doubt it was through the testimony and death of sainted Stephen that brought Saul of Tarsus to salvation. He took the place of Stephen, carried on the work of God and preached the gospel as Christ did. God wants more preach-

ers with boldness, having it first settled in their hearts before they preach their first sermon that God has called them to preach. Then should the devil get the advantage of them and cause them to make a failure, the people might scoff and scorn them, but they would know that God's hand was on them, and that they were not mistaken, and be more determined to fill their place in the body, and lay on their face before God for wisdom and power to enable them to be better qualified to preach the next sermon.

Frequently in my ministry I have had incidents to take place in the congregation that I believe was the work of God to advertise his power, and had I given way to the impressions that came to me from the devil and from what I supposed the people would say, God could have received no glory out of it. One time when preaching in a camp-meeting there was a woman to my right began to scream, and some thought it was joy, but I could realize that it was devil possession. The spirit of God impressed me to go lay hands on her. Some people seemed to be ready to join in with her as a shout, but I rebuked her, and this made the devil very angry, and I left the pulpit and crowded my way through the congregation to her, and laid my hands on her and the devil threw her. A number that were around her were making a profession, but had no power with God, laid hands on with me. But the devil charged worse, and I asked them to stand back and give room to let others get there that could agree with me that God would deliver her, and God did deliver her. This convinced some, while a great many told different things about it. Some said it was a terrible thing to expose any one that way. Others said that she had nervous spells, and she was subject to them: others said different things, but she herself came back and got saved, and testified that it was the first time that she had

ever had any experience of that kind. That she had been going against light, and had failed to walk in the light of the gospel, and the devil took possession of her. This was before a large congregation, and quite a number saw themselves by seeing what the devil had done for her, and how God delivered her, and they became alarmed about their condition and got right with God. Now they did not go to the preachers or the professors that opposed this to get light, and to get right with God, but they came to the ones who believed, and who God used to deliver the other woman.

If you want to be a preacher in demand do not stand back in such cases as the above and make remarks that are calculated to turn people against the work of God, or to cast reflection upon the preacher that God uses to do such work. But you lay on your face before God to find out what he has called you to do.

There is a great misunderstanding in the opinion of some as to what the call of God is, some think there is a difference in the call to the ministry. I believe that every man or woman that God lays his hand on to preach the gospel he commissions alike. He gives them power over evil spirits and diseases and gives them a gift that enables them, if cultivated, to fill their places in the ministry. Some have an idea that God calls some ministers to pray for the sick and to have success in healing, while others do not have these gifts.

He did not say to the twelve in the Tenth Chapter of Matthew that he gave some power against unclean spirits, to cast them out and to heal the sick, and to others to go preach. God expects us to preach the whole word, as he said in Matthew 28:20, "Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. Amen." He did not promise to be with them if they would



preach part of it. God does not impress a man to preach something that he cannot practice, and if a man does not practice a thing he is not liable to preach it very strong. For that reason you can attend revival meetings held by some parties and never hear a sermon on divine healing, and never see the altar presented for those who want to be healed. And oftentimes when people present themselves for healing they are told that they are not ready to be healed, without any examination or investigation, they send them away.

I view it that God calls preachers and sends them to be a blessing to humanity. And when one comes for healing, if you have any doubt about them being ready, to investigate their case. In order to be able to investigate you have to have some experience yourself. It is hard to tell some one how to do a thing when you do not know yourself. If you do not have faith to trust God for your support and trust your body in his hands you could not well teach some one else how to do it.

To make a preacher in demand you have to have faith in God to commit all into his hands. To determine in your heart that by the grace of God you will preach the gospel, and fill your place in the ministry if you starve. There have been many times in my life that the devil has thrown starvation before me and my family, and it seemed that every avenue was closed and no way out, and that I was bound to make a surrender, looking at it from a human standpoint. But remembering the covenant that I made with God, I tarried before him until I could see a way where there was no way before.

There is an incident comes to my mind. One time when preaching in a city I had my family with me, also another man. I was exhorted not to preach so radical, to not expose hypocrisy, to keep still on the church, and some did not want divine healing



preached, and did not believe in sanctification, and in fact if I had listened to them all I could not have preached much of anything. They shut the doors against us, and we were there in a strange place without any money or any prospect of any. But I never weakened. I tarried before God for wisdom to preach it straighter, if possible. I came in one day and picked up my mail that was laid on my table, and the first letter I opened had five dollars in it. As I sat there reading my letters, a man stepped to the door, and asked for Preacher Brown. I informed him that my name was Brown, and invited him in, and he began to relate his experiences and his condition. How he had learned of me, and how he had come to see me, and that he wanted salvation and healing. I prayed for him and God healed him instantly.

This convinced him of something that he had been puzzled over for a long time. He said that he had a sister in the lunatic asylum, had been there for fifteen years, and he was impressed to bring her to where I was for me to pray for her. I told him that if he had faith to believe that God would heal her when I prayed for her, that I believed that God had his hand on him, and if he would believe his sister would be healed I would pray for her with as much faith as I would for a case of headache.

He went away and returned with her. It was a clear case of devil possession. She was delivered, and returned home with him and has been out of the asylum for years. I saw him at the Anderson camp-meeting last June. He told me that she had died. Not from the affliction from which she had been healed—she was healed of that and it did not return—but she got sick and died the same as any one, some ten years after she was healed.

He gave me five dollars when he first came. When he returned with his sister he gave me twen-

ty dollars more, which enabled me to go out of that city to another place to where they would hear the gospel.

Had I let down when the devil first turned the people against me, and began to look for work, God would never have sent that man there to be healed. But I was there praying for God to make a way. I did not choose the way, and God moved on that man's heart many miles away from there in another state, just by hearing the testimony of a woman that had heard me preach, and saw me pray for the sick.

If you want to be a preacher in demand, teach the whole word of God, and practice it. Keep yourself in such a position that God can use you to confirm the word with signs following, and you will have plenty of calls and plenty to do. Do not get scared because your provisions give out. I remember a number of times that we have eaten the last bite we had in the house, and did not know where the next meal was coming from. My wife and children would agree with me in prayer and God would provide provision for the next meal, and we never suffered. My wife is still living and my children are grown, and I am willing for you to get their testimony if there was ever a time that they suffered for something to eat, and could not get it.

I gave the devil to understand when I first started to preach that I had given up making money, and doing his work, and had quit working on the farm in order to preach the gospel, and that I was going to preach. At different times I gave him to understand that if my family and myself all starved that I would preach the gospel as long as I lived.

God gave us this example in the Fourth Chapter of Matthew. Jesus would not bow down to the devil, and God provided for him through the angels. If we will preach the gospel, teaching the whole word of God, and fill our place in the ministry, He

will provide for us. If you do not think that your commission reaches as far as that of some other minister, and that you are not called and sent to be a minister like Paul and the other Apostles for whom God answered their prayers and healed the sick, you go to the wilderness in secret with God and tarry there, and see if you can find any place that God has ever made any difference. Stay there until you get thoroughly convinced that you have a call from God and get so well acquainted with him that you can stand on his promises. And though you get hungry, and your clothes get worn you will find out that God will make a way for you to have the necessities of life, and make you a minister in demand. One who will always have something to do.

He said call for the elders of the church. He tells the people to do this: "Is any sick among you let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord: And the prayer of faith shall save the sick, and the Lord shall raise him up." If you are called to preach the gospel, you are an elder of the church, and God wants you qualified to fill that place. You can only get your qualifications from Him. Do not let the doctrines of men guide you, or the promises of man. Take a stand against the devil, and claim the gifts that God has given you. God will not manifest a gift through you if you do not cultivate it. God has the material in every preacher that he has called to fill the place of a bible minister. He has shown in the Fourth Chapter of Matthew how the preacher can come in possession of knowledge to use those gifts and talents that he has, and if he will tarry there and follow the impressions that the Holy Spirit gives him he will make a success and be a preacher in demand.

If when the spirit of God tries to teach him, he

grieves His spirit and accepts the opinions of men, and thinks of what some one might say in fear of being called fanatical, and will refuse to do what God says, he will make a preacher looking for a job of work, to get means to provide for his needs.

May God bless this little message and make it a blessing to those who feel that God has his hand on them to preach the gospel. God needs preachers in demand. The world is crying for the gospel. God's great heart is grieved because dying men and women are going to eternity without God and without hope, never hearing the gospel preached in its purity; and going to their graves without being saved because they do not know how to trust God. Get busy, turn loose the world. Get your mind on Christ, and resolve in your heart that you will be a preacher in demand.

## CHAPTER XV.

## HEALED OF A RATTLESNAKE BITE

Wednesday eve, July 9th, 1913, while we were at meeting, six miles from home, we received a telephone message that our little four-year-old Ruth (whom we had left at home with the older children) had been bitten by a rattlesnake. As soon as we received the message (which was not until about one and a half hours after she was bitten) the saints agreed with us in prayer, claiming the promise. ("They shall take up serpents; and if they drink any deadly thing it shall not hurt them." Mark 16:18).

In the meantime our oldest boy had gone to a neighbor's house one mile away to phone us. They urged him to telephone for a doctor, as she would likely be dead before we could get there. But as we have trusted the Lord for healing for nearly eighteen years, the children, instead of sending for a doctor, got down on their knees and asked the Lord to heal their little sister. When we reached home we found that the Lord had heard and answered prayer, as she was not suffering at all, only quite sick and constantly asking for water. Our elder, Brother Willis M. Brown, and Sister Lillian Brown came home with us.

We prayed nearly all night, and the Lord rewarded us by giving her a good night's rest. Still, by morning her limb was badly swollen and she was very sick, although not in any pain, only as we would move her. She continued this way until Saturday morning, when the Lord wonderfully witnessed to her healing by raising her up so she walked a few steps, and sat at the table and ate a good breakfast (the first that she had eaten) and

walked back to the bed and climbed upon it, her limb swollen to twice its natural size and black to her body. After this she improved rapidly until on Monday, when she over ate, and Tuesday being a very hot day she felt quite badly, and the poison spread very rapidly, going nearly all over her body.

We could not understand at the time why the Lord permitted this, but as there were unbelievers in to see her this day in such a condition and then saw her completely healed in so short a time, the Lord soon showed us that he would get glory out of letting the poison go over her body as it did.

On Saturday after this (less than two weeks after she was bitten), she rode to town, five and one half miles. A lady, an unbeliever, who had been a nurse, saw her this day and after examining her closely and seeing her discolored clear to her neck, said she looked like she was mortifying. In a few days the same lady saw her again greatly improved, and then in a short time saw her completely healed. It was a wonder to her that it did not even break out anywhere, not even making the foot sore where it was bitten. She said it was truly remarkable and since has told others that there was surely something done.

All Praise and Glory be to our God, "Who forgiveth all our iniquities, who healeth all our diseases." In less than three weeks after she was bitten she went to meeting and walked into the house, a living witness to God's power to heal, even the bite of a poisonous serpent.

One lady asked a doctor in town what he thought was the reason she got well so soon, and he said it was because she had shoes and stockings on and the poison did not go into the system, but **he had no stockings on, only had on little sandals** and the snake bit between the straps and unbelievers who saw her with the poison nearly all over the body know how badly she was poisoned and



were made to admit that only a miracle saved her.

Some who read this may question if it was really a rattlesnake. I will say for the benefit of such, that her brother and sister, fourteen and twelve years old, saw her standing on the snake, and the boy killed it and took the rattles off.

May the Lord bless this for the sake of honest souls, is our prayer.

Yours in Jesus,

HENRY HENRICHS AND WIFE.

Roswell, N. Mex.

## CHAPTER XVI.

While praying for the sick on the camp-ground at Anderson, Indiana, June, 1913, I saw a boy pushing a wheel chair across the rough ground some distance away with a woman in it, coming in the direction where I was. The ground was rough, and he was coming fast and it was rocking the woman about in the chair. As I looked at her it touched my heart and brought tears to my eyes, and I felt impressed to meet them. As I started some one said "Pray for me before you go." I did so, and by the time I had prayed for the individual the woman was sitting in her chair close to where I was standing. I asked her what she wanted. She said she wanted to be healed. I said, "Do you believe that God will heal you?" She said, "I know he will." I said, "When I pray for you, will you jump out of your chair in the name of Jesus?" She said she would. When I prayed for her she sprang out of the chair on her feet and began to walk. She walked for some distance, and she was given her chair to sit down to rest, and she sat there and testified to a great number of people how she had not walked for over nine years, and that she had not been able to get out of her chair for years and that God had healed her. By holding to some one else she walked from there to her tent which was some distance away, and continued walking during the meeting.

I have received a letter from her since she reached home that she was still walking, but not completely healed.

There are a great many like my niece was, she was a Methodist, and did not believe that God would heal in answer to prayer. While in company with me I prayed for a young man that had an

abcess in his side and was paralyzed in his limb and was going on crutches. He threw his crutches down and leaped and jumped and rejoiced, got into a buggy with me and went to meeting, a distance of several miles. When he arose to testify he did not stand straight, but bent over a little, on account of the crookedness of his side. After meeting my niece came to me and said now if God healed that man why didn't he straighten up. "O," I said, "do you doubt God healing him, after knowing that he could not use that limb, and seeing him walk after he had been prayed for. "O," she said, "but he don't straighten up." I told her that Jesus says, "As your faith is so be it unto you" and he got all that his faith took in. So it was with this woman, she got all that her faith took in. If she had had faith for complete healing she would have received complete healing. But as her faith did not reach that point, she only got faith to get out of her chair and walk. I left the camp ground before the meeting was over, but I am told by a brother who is here now that he saw her walking away from the camp ground after the meeting closed. She is Mrs. Willis R. Bradshaw, Beaver Falls, Penn.

At the same stump where I was praying for the afflicted when she came up, there was a man partially paralyzed who was helped there and sat on the stump. He said that he had been afflicted for some time and could not walk alone. I asked him: if he believed that God would heal him if I would pray for him. He said he did. I said to him, "When I pray for you and I say 'amen,' will you jump up and run in the name of Jesus?" He said he would. As I said "Amen" he sprang to his feet and ran out through the crowd and ran a few steps, when, crossing a rough wagon road he fell. I started to him. Some one caught hold of me and asked me to pray for them, and after I prayed for them I saw the man running up the road shouting and rejoic-

ing. He ran up and down the road, until the people gathered around him until he had no room to run, and I could hear him still shouting and praising the Lord.

Another incident which took place near the same time was a lady who came on crutches, and said she had not walked without crutches for nineteen years. I asked her if she believed God would heal her. She said she did. I asked her the same question, would she jump up and run when I prayed for her and said "Amen." She said she would try. I said, "Not try, will you do it in the name of Jesus?" She said she would. She sat down on the stump, threw down her crutches and I prayed for her, and as I said, "Amen" she sprang to her feet and ran out through the crowd.

There was a young lady school teacher standing by me and had been talking to me just a few minutes before this, and she said that she wished that she could see some one healed that she knew there was something the matter with them. That she had never happened to be around when a cripple was healed. I said to her, "There are a number of people gathering around that stump now and I promised to meet some people there to pray for them this afternoon and the time is up, and if you will go with me you will likely see some one healed." She and another school teacher that was with her went with me. When this woman and man were healed they ran out past her, which occurred a few minutes after we arrived at the place. I saw her crying, and I said to her, "What do you think now, Lizzie? Have you seen any one healed?" She said, "Yes. that was satisfactory." Her name is (Miss) Elizabeth Becker, Anderson, Indiana.

Another incident is that of a blind man who came to the meeting, and said that he had been blind for six years, and could not see an are light in two inches of his face, and that he believed God

would heal him. He was prayed for and said that God had done the work, and that he could see and picked his wife, whom he had not seen in six years, out of the congregation, and could tell the difference in the color of her waist and skirt. His name is George C. Petty, Urbana, Ohio.

There are enough cases of healing similar to the above named that occurred there in answer to prayer during the camp-meeting to make a book nearly as large as this one. I prayed for something like six or eight hundred people on the camp ground between meetings, besides the many that I visited in their rooms, and that were prayed for in the auditorium in the regular services.

I was called to a room in the basement of the office building while there to pray for a man who had consumption. He was not able to come out to meetings. He sent for me a number of times before I got time to go. I learned that he had sent for other parties a number of times. Finally when I did go I found a pitiful sight. A man in a dying condition with a lot of little children playing around him. He had come there hoping to be healed. He seemed to have perfect faith in God, believed the work would be done. When I prayed for him he shouted and rejoiced and said that the work was done. In a short time I saw him going across the camp ground to the auditorium to meeting.

At one time while at a camp meeting at Anderson, previous to the one of which I have just spoken I was called to pray for a woman that was in a wheel chair. They had started with her to the auditorium to meeting. She could not speak above a whisper. She seemed to be in the last stage of tuberculosis. Her eyes began to sparkle and her faith go up as I told her of the wonderful cases of healing I had witnessed, and the promises in the Word, and it was for her. I asked her the same

question that I asked the others before spoken of in this chapter, that if I would pray for her in the name of Jesus would she jump out of the chair and run. She said she would.

I laid hands on her and prayed for her, and as I said "Amen," she sprang out of the chair and started toward the auditorium, leaving the chair standing there on the ground, and walked on into the auditorium. Brother James B. Peterman and wife, who have charge of the Missionary Home at Kansas City, Missouri, were present; they were the ones who called me to pray for her. I do not know what became of her. If her faith held out I realize that she got well. If her faith went down her body would go. Jesus said, "As your faith is be it unto you."

There are many that lose healing because of giving way to the impressions of the devil and discouragement.

When one is prayed for and God touches the body with partial healing, or gives encouragement to the soul, I consider this a witness to the healing. I do not mean by this that just because we have been prayed for, have no impression in the prayer and no faith exercised and no witness to the soul nor to the body by pain being removed, but just to be the same, still sick, crippled, or still afflicted as we were before we were prayed for, then to go on and testify that we were healed, and every one can see that we are just like we were. I do not believe in this. It is a reproach to God's cause, and has driven many from the truth and caused many to doubt God, and to believe that he did not heal. I can possibly explain this to you by giving a little of my own testimony concerning my healing of consumption, and a number of other diseases of which I have been healed. But I think that this is the most important as it was the first time that I was ever healed. It was only a few days after I was con-



verted and just a few weeks since I had been an infidel, that I was prayed for for healing of consumption and other afflictions, chronic diseases that I had had for years. I believed that God would heal me. I had already meditated on the matter and made up my mind that way. I was expecting it. I had met every condition that I knew and I had covenanted with God that I would do everything that he showed me to do.

When I was prayed for my faith grasped the promises, the healing power of God went through my body, removing every pain and giving me perfect, instant relief. I knew that I was healed, and I testified to it. I did not know what the result would be, but very soon the test came. I knew that God had healed me, and I knew that his word was true, and I stood on the witness and the word. The pains were just as severe, and I suffered just as much at times, but I would stand on the witness and the word and told God I knew that he had done it, and I told the people that I had the witness of it. I would not testify that I was healed, but that I had the witness that God had done the work, and I knew that this was an imposition of the devil to keep me suffering. I fought the battle for three months and gained the victory and came out a well man.

At one time when I was healed of the rheumatism I had charge of a Missionary Home. Brothers Byrum, Cole and Ball and other ministers were there and they had set me in a rocking chair in the front room. Brother Byrum said, "Brother Brown, I dreamed last night that we were sitting here and I prayed for you and God healed you, and you jumped up and ran across the house." I said, "All right, I am ready to be healed, and I believe he will do it." They all gathered around me at once and they prayed for me; as they said, "Amen" I sprang out of the chair and walked around the room. I

was healed, I felt the power of God go through my body. I called for my overcoat and put it on and started down the street to the barber shop to get a shave, as I had not been shaved for some time. I walked on the board walk and down the steps to the brick sidewalk. As my heel struck the sidewalk a shock went up my limbs and spine clear up to the back of my head, the next step it was the same, and the next and the next, and I began to tremble all over. I rebuked the devil, told God that I knew that he had healed me and that I stood on the witness and the word. I went on to the barber shop, having quite a battle, but gained the victory before I got to the shop. Walked into the shop, the barber, who was a colored man, arose and came crippling across the shop as I pulled off my coat. I said, "What is the matter with you?" He told me he had been having an awful time with rheumatism and told me of his suffering. "Well," I said, "what are you doing for it?" He said that he had done nearly everything, and kept telling me of his remedies until I had gotten into the chair and was ready to be shaved. I said, "Well, I have just had quite a siege of rheumatism, and I just got healed a bit ago and walked down from the house here the first time that I have been out of the house for so many weeks." He said, "What remedy did you take?" I said, "The Holy Ghost." That God healed me in answer to prayer. I laid there and preached to that colored man while he shaved me. When he took the napkins and the apron off of me I could not get out of that chair, I could not move. I was perfectly helpless. The devil said now you have fixed it. I took a stand against the devil in the name of Jesus Christ, and I told the devil that I would get out of that chair. This was all done in secret and the colored man did not know the battle that was going on, and I got up from there with as much freedom as I ever got up in my life.

I put on my coats, bid him good-bye and left the shop; as I stepped out on the sidewalk those nervous shocks began to run up my limbs from my heel to my head, until I gave way, let down and had to be helped to the house.

I did not get so that I could not walk any more, I did not give up the fight. I renewed my strength and was prayed for again and my faith was somewhat increased, but I could not get the faith that I had before. I fought this battle for days, and finally I received a message to come to a neighboring city on special business for the Lord. I sent for my co-laborer, who was in another town with a company holding meeting, to come and go with me. We arrived there and walked out to the house, which was probably a quarter or a half mile away, and I was feeling the effects of my trip considerably. It began to thunder, and a terrible cloudburst came up and the roads and the walks were covered with water, and the basement of the house where I stayed was full of water. I stayed in that damp place over the water the remainder of that day and night and also the next day and night. However, I preached there the first night, the parties came in by wading some water, the water had subsided some so that they could get along well by being very careful in hunting for places to walk.

After we came home my company went on to another town to hold a meeting, and finally phoned for me to come, that I was needed. I went, but by this time I had become so that I could not dress or undress myself and could scarcely walk without help. I left in the afternoon and went to meeting that night, took a seat on the rostrum. After prayer and song service no one attempted to preach, and God began to put a message on me on divine healing. It was certainly embarrassing to me to get up before the people in the condition that I was, to preach on divine healing, but I had promised

God to never refuse to give the message that he gave me under any circumstance. I pulled up by the pulpit, stood in a stooping position, with my legs drawn rather crooked, leaning upon the pulpit. My hands and fingers were all drawn.

I said, "It may seem a little strange to you people to see me get up here in this condition and preach on divine healing, but God has given me the message and I promised him that I would never refuse to give the message that he gives to me. It is settled with me that I will trust God to heal me even if the joints twist out of their sockets and every limb is torn from my body and I die, I will die in the faith which I preach." At that moment the healing power of God went through my body and I began to leap and jump and the people were convinced that God did heal.

This sounds queer to some people, and I realize that you cannot understand why this happened. But it is very plain to me. First God said we should be purified, made white and tried as gold is tried in the fire. God permitted me to have these tests that God could help me to be a help to others. God withheld my healing until the time that he could get the most glory out of it. Certainly to be instantly healed in the presence of a large congregation, mostly all unbelievers, was a miracle that would cause God to get the glory and the people would be benefitted.

This is not the only incident similar to this that I have had but a number like this. What I am trying to get you to see is that when you get the witness of healing ignore the impression and the symptoms of the devil, stand on the witness and the word, and hold your faith up to God and you will win the battle.

The devil is a whipped devil. Jesus Christ whipped him over 1900 years ago, and Christ in us is greater than he that is in the world, and

with Christ we can whip the devil. I decided many years ago not to be whipped by a whipped devil, and it is my decision yet. My faith is as strong in God today as ever in life, though I am going through a battle, and for the past six or eight weeks I have had a battle for my life, but the victory is won. God witnessed to my healing, and assured me that my life is again extended for an unlimited time, and I am expecting to soon be out in the battle field firing the gospel gun warning men and women to flee from the wrath to come, and helping precious souls to get that which God himself willed unto them through the death of his son Jesus Christ.

There was an old colored man lived at Muscatine, Iowa, who drove a huckster wagon. He had known the truth for years, but had gotten into some trouble and there was considerable dissatisfaction between himself and several others, which caused him to get away from God. He was turned against the truth and against the saints, saying hard things about the saints, and he fell out with me because I preached the truth against the deception they were under. I moved away from there leaving him feeling very badly towards us. Some time after I left there he was coming home one night and on crossing a bridge his horses became frightened and ran off of the bridge. The wagon and the man fell on top of the horses. The horses made their escape some way from under the wagon, but he was fastened and could not get away, and the wagon was laying on the old man. The noise attracted the attention of the dogs at the neighboring houses and they began to bark and kept up the barking for a couple of hours. There was one lady who lived a short distance away kept insisting there was something wrong and trying to persuade her husband to go and see what was the trouble. Finally she persuaded him to go, and they took their lantern and were impressed to go to the bridge, and



they looked down in the creek bed and saw the horses and the wagon piled there, and the old man laying crushed under the wagon, and the dog laying by his head. They spoke to him, he could hear them and knew what was going on but he could not speak so that they could hear him. As they started to go to see if they could help him, his dog raised up to protect him, and would not let them come near the old man, but he said he spoke to the dog in a whisper and said, "Let them come." The dog stood back and the man then went to him and got him from under the wagon, and got his team loose and carried him to the house and phoned to his family, some miles away, and they got a carriage and hauled him home.

He was examined by the doctor, who told him that there was no chance for life, giving a number of reasons why he could not be expected to live. He laid for some weeks, could not turn his head or move any part of his body. He saw his condition and began to pray, as he was in his right mind all the time. God showed him how that he had turned against His Word, the saints, and that he was not walking in the light that he had, but had turned against it, and had failed to walk in the light of the gospel, and for foolishness had sold his soul, and had lost sight of the Church of God and her beauty, and that she had no more attraction for him.

He got saved and God gave him a vision and showed him the church as white as snow, pure and spotless and no unclean thing could be in it, and that the way that he and others had done they were not in the church, but had a profession and were on the outside. God showed him the promises that were to the church, the power that he had given the church, and the authority that he had given his ministers, and who his ministers were that he himself was acquainted with. He told him that if they



would send for me, and if I would come that God would heal him. He had lain there some weeks before he was saved. It was in the fall of 1905 that he fell off of the bridge, and it was in December following that he sent for me, making some two or three months that he had lain there perfectly helpless, could not move a limb by himself or turn his head.

I, in company with a few saints, reached there at a late hour in the night, and I went into the room, the tears were streaming down his face, and he, with a trembling voice, asked forgiveness, and told me of his wrongs, that God had had mercy on him, and permitted this to occur to save his soul from hell, and that he knew that God was going to heal him; that he had shown him that if he would send for me and I would come and pray for him that he would be healed. After talking with him a while we prayed for him, anointed him with oil in the name of Jesus, commanded him in the name of Jesus to arise, as Jesus did the paralyzed man who had been paralyzed for thirty and eight years, and immediately he raised up in bed and sat there praising God, and said, "I am going to get out of here," and he did get out of bed and put a quilt around him and sat down in a rocking chair and sat there rocking and laughing and praising God. It was but a short time until he was ready to go to work, and the last I knew of him he was living for God.

There are many incidents that I know of like this where God has almost let individuals die before he could break their stubborn will and get them to surrender to his call.

I was called from Cedar Rapids to Hedrick, Iowa, to hold a meeting. While I was there the people began talking among themselves, concerning me moving there. After God had done a great work there, the church and minister proposed to an old lady that they purchase us a home there and that

I move there. The old lady said that she would give five hundred dollars. Soon the money was raised. However, I left before it was all finished up. They gave us a Jersey cow and a two hundred pound hog, and assured me before I left that the trade would be closed, and the deed would be ready for me by the time I reached home.

When I reached home I found my wife sitting in her chair crying. I asked her what the trouble was. She said, "O, papa, we will have to leave here, or you must pay this rent. I cannot stand it." She said that a certain party had just left her, and had been complaining about paying rent and me gone. I told her to cheer up, we have a home of our own, and a fifty dollar Jersey cow and a two hundred pound hog. She said, "Ah!" But her crying stopped. I said, "It is true." She laughed and said, "Ah!" again, this was repeated two or three times before I could get her settled enough that I could make an explanation. They notified me by phone that afternoon that the deed was ready, to come on to my new home.

I broke the news to the parties who had the house rented, and they seemed glad that we were going to vacate the house. We went to see the lady we had rented the house from and she released it and told me I could go. I went. A great many things occurred in going which I do not care to rehearse here.

I chartered a car and shipped my household goods to Hedrick, Iowa, reached there about two o'clock Christmas morning, 1905. At this place I made the worst blunder of my life since being saved. I had a great deal of respect for this old lady and her husband who had given the five hundred dollars. I cared for them as though they were my father and mother. He was one of the best men I ever knew. She was one of the best women, by spells, but she had spells.

Before he died they called me, over the phone, to come to their house, and they told me that they had decided to fix up their business. The property all belonged to her. They said that they were going to make a will and they wanted me executor of the will. I told them that I would rather they would get another brother, naming a man well known to them, as he did not put in all his time in the ministry, and was acquainted with the laws of the State, and they decided to appoint him as executor.

The will provided for the support of the husband, if she died first, and the remainder of the property was to go to the support of the gospel work. After some time he died while I was away from home. I was told that his children wanted part of the property, and she refused to give them any of the property. The executor refused to attend to her business for her, and she sent for me to come home. When I reached home she repeated what he had told me about the business, said the papers were in the bank and that there was nothing to do there. I said those papers are in the bank and we must have them if we have to serve notice on them, and we talked of what her husband had told me that she had heard him say. I went to the bank with her and told them that she requested the papers; also told them what her husband had told me, and they gave us the papers. She said, "You come and go with me to the Notary Public's office and I will untie your hands so that you can attend to this business. When we reached the Notary Public's office she said she wanted me given power of attorney to attend to this business. He wrote the necessary papers, she acknowledged them before the Notary, then she said she wanted a will; that she was not satisfied with her other will; that she wanted her means used in helping to support the gospel; that she had found the way the other

will was made it would not go to the ministry, but would be used for other purposes. She said that she wanted to will everything to me that she had, to be mine at her death, and she said that if she died she wanted it to go that way, but if she lived she could change it if she wanted to do so. But she did not want it left the way it was drawn up, for she did not want it so her people would get any of her property. Another will was drawn up, and given to the cashier of the bank to deposit in the bank.

A year went by and I attended to the business the best that I could and this made a great amount of talk among her people and among other people that took sides with her people. I was called to Hickman, Kentucky, to hold a meeting, and took my wife and two youngest boys with me; also took this old lady with me. After a while she became restless, and she called me into the room and said to me that when we go home she wanted to fix that business, that she was not satisfied with it, and also said that the will was not binding as it was. She said, "I knew a man that made his will the way that I did, and I was a witness, and after he died they broke that will and gave the property to those that he did not want to have it." I told her to not worry and to get the good of the meeting, and that we would attend to that business later. Nothing, however, would satisfy her and she and my wife went home sometime before I did.

I received several letters from her insisting that I should hurry on home, that she wanted this business attended to. When I reached home we had an Assembly meeting. I told her that I was going to leave in a few days and go to Florida. She told me that she wanted her will attended to before I went away, that she might die before I returned, and insisted that I go at once and attend to it. We went to the bank and she deeded me everything

that she had. I was to take control of it immediately. I was to take care of her while she lived. I was to sell, control and dispose of the property as I saw fit from that day on. There was a good deal of indebtedness against the property; this was to be paid off. I made mortgages and obtained the money and paid off all the debts that were due. Spent quite a sum of money as she requested it to be spent in the gospel work. Borrowed money and spent it for that purpose as she requested. I told her that I would spend the money as she desired. I wished that I could spend every dollar of it while she lived so there could be nothing for people to complain about to me after she died.

I gave her perfect liberty to get anything that she wanted at any of the stores in town. I took her with me as I traveled over different states trying to please her. While in Tampa, Florida, she was with me, I received notice that her people had brought suit against me for defraudure and charged her with insanity. I wired to the attorney there and had them to stay the case until I could reach home, which he did. When we reached home the court came on and we were there and ready and they withdrew the suit. At another time when I was in Donaldsonville, Georgia, I received notice from her that they had brought suit against her for insanity, and for me to come at once. I wired the attorneys I had employed to look after the case to not let it come to trial until I reached home, which they did. The trial came on and the Court decided that she was sane and capable of attending to business, more so than those who brought the suit against her.

I was in the worst condition during this time that I was ever in before in my life. I had thousands of dollars worth of property in my own name. It was known by the people generally that I had it. I would go to camp-meetings and assembly meet-



ings and not one dollar would be given me. When the money, which was received in the meeting for the ministers, was divided they would say, "Brother Brown has plenty and he does not need any money," and they would divide the money according to the need, as they thought. I would have to look out for my car fare, and often I would not have any money and would have to get down and pray for the money to get away from the meeting. The devil would tell me that I already had it and was deceiving the people. So it was as Solomon said, "All is vanity and vexation of spirit."

This old lady was very childish and thought that I should pay my respects to her before my wife or any other person, and frequently told me this. A number of ministers who would go there and hold meeting would council with her. In their presence, time and again I have offered to deed back to her everything that she had given me, and she would not have it. When she was on the witness stand when they were trying her for insanity the Judge asked me if I was willing to change the deed, and put it so she could have control of it until death and then the property to go to me. I said, "I am willing to do anything that she wants done." I also told them that I was willing to deed it back to her at that time, if she would accept it. She called the attention of the court and the jury and the audience, and asked them to listen to what she had to say. She said, "I will not have it back, I have given it to him, it is his. If he was to give it to me I would give it back to him before I left this town. If he would not have it I would give it to some one else before morning, my people will kill me for it."

Some time passed on and they kept talking to her and looking after her to try to influence her, and finally succeeded in getting her to turn against me, and when I was on the eastern coast and several



miles from home she notified me to come at once and attend to business. I wrote her that I had a number of meetings in view, and could not come, and that there was nothing to attend to. She wrote me that she was giving me a last notice, and that I had better come, or I would wish that I had; that she would do something that I would be sorry for. I wrote back to her to do what she pleased and thought best. She brought suit against me for the property.

I then owned a seven room house, with a basement: eight lots, two lots in orchard and about three and one-half lots in meadow; a barn and two nice chicken houses; coal houses and other necessary buildings and all in good condition. Assessed at three thousand dollars, this was mine and paid for. She had given five hundred dollars at the start, and two hundred fifty dollars afterwards, which I had more than worked out attending to her business.

She was advised by her lawyers to sue for the whole thing, which she did. I came home and went to see my lawyers and told them to get settlement out of her any way they could to save my home. They finally got a settlement out of her by me giving a mortgage on my home for fourteen hundred dollars to pay her debts, or money that I had borrowed for her, and this is the way that I got out of the trouble. Since commencing to write this book I have sold my home.

She married a drunken wreck; since that he has died. However, I was back there and went to visit her since I moved away, and before he died. She was very feeble. I learn that she is still living. I pity her, and I have love and respect for her for what she did for me in the beginning, though she ruined me financially in the end: but it was about the best thing that ever happened for me. I found out by experience that a preacher does not need

a big farm; a lot of stock to look after; or a number of houses in town to rent; or a big bank account. It is too apt to make him independent, and when he goes to a place God wants him to stand tests. I have tried it without money and with it, and my honest opinion is, that the most successful preacher for God is the one called to preach the gospel filled with the Holy Ghost, with a Bible and a knowledge of how to use it.

The following is what the business men of Hedrick, Ia., said about me after this trouble.

"Hedrick, Iowa, November 2, 1910.

We, the undersigned, having been acquainted with Reverend Willis M. Brown for the past six years, take pleasure in saying that he is a gentleman of sobriety, honesty, integrity, and has a sincere interest in his work; and we cheerfully recommend him to the good people of any community which he may enter."

WADE KIRKPATRICK, Vice President First Nat'l Bank;

L. DUDGEON, Merchant;

JAMES W. JONES, Wholesale Flour and Feed;

A. F. BROADWELL, Lumber Dealer;

G. W. STORY, Hardware Dealer;

W. H. YOUNG, Ex-banker;

R. B. JACKSON & SON, Grocermen;

W. C. McWILLIAMS, Boot & Shoe Dealer;

G. T. DUKE, Real-Estate Agent;

C. T. HOLCOMB, Foot-wear Dealer;

J. W. PORTER, M. D.

One time while living in Marion, Ky., I held a meeting in Tennessee and an editor there published a false report about me through his paper and when I left Marion, Ky., the people gave me the following recommendation:

"Marion, Crittendon County, Kentucky.

We, the undersigned, having been acquainted with Reverend Willis M. Brown, take pleasure in

saying that he is a gentlemen of sobriety, honesty, integrity, and is sincerely interested in his work; and we cheerfully recommend him to the good people of any community he may enter."

C. S. NUNN, Attorney at Law;

J. W. BLUE, Attorney at Law; President of Marion Bank;

D. WOOD, Clerk of County Court;

J. BELL KEVEL, County Attorney;

J. W. CRAWFORD, M. D.;

J. W. ROCHESTER, County Court Judge;

A. J. PICKEN, Ex-Sheriff;

I. B. HUBBARD, Cashier Marion Bank;

JOHN T. PICKENS, Sheriff;

G. M. BARNETT, Pastor M. E. Church, N.;

H. A. HAINES, Clerk Circuit Court;

A. M. HENRY, Marbleman & Grocerman;

T. J. NUNN, Circuit Judge, (Now Judge of Court of Appeal, Frankfort, Ky.);

WILLIAM J. DE BOE, U. S. Senator;

R. C. WALKER, Editor Crittendon County Press; (Now at Grand Junction, Colorado);

H. M. COOK, Prop. Long Hotel;

W. M. FOWLER, Pres. Farmers' Bank."

"Marion, Crittendon County, Ky.

"I being personally acquainted with Willis M. Brown, and knowing him to be a man who fears God and a faithful worker in the gospel, recommend him to the love and fellowship of all where his lot may be cast.

(Signed) T. J. RANDOLPH,

Pastor of the M. E. Church, South."

These people were all acquainted with me for years, before I was converted, except the two preachers that are named here.

## CHAPTER XVII.

## MY CALL TO NEW MEXICO

In August, 1911, I was called to Roswell, New Mexico, to help in a camp meeting. Previous to this time I had put a notice in the Gospel Trumpet, stating that I expected to quit traveling so extensively and settle down and start a Missionary Home wherever the Lord opened the way. At the time of the meeting at Roswell I had about five propositions offered me. One night while meditating and praying, God flashed it on my mind that Roswell, New Mexico, was the place he wanted me.

I went from Roswell to Oklahoma City, then to a town in Tennessee, where I met my company of workers and held a meeting. I went from there to Hedrick, Iowa, began to sell off my property and make arrangements to move. Before reaching Hedrick, I had notified the saints at Roswell to rent a house and make arrangements for me to come. Sister A. J. Brown and her two daughters, Lillian and Bertha, left Decatur, Alabama, with the understanding that they were to reach Roswell by the first of October, the time I expected to arrive there.

I sold my personal property, except two horses, a carriage, a buggy and some chickens and our household goods, chartered a car on the third day of October, and started in an immigrant car from Hedrick, Iowa, to Roswell, New Mexico.

We reached Roswell on October 9, 1911, went into the Home that they had already rented at twenty-eight dollars per month. Had less than thirty dollars in money, our household goods, two horses, a carriage and a buggy. There were only four saints in the town, except those who were in

the Missionary Home. There were seven of us in the home, counting my wife and I.

I rented a hall for meeting on Main street, in the business part of town. God gave me favor with the agent, and we obtained the hall at half price; it rented for forty dollars and they let us have it for twenty dollars per month. Sometimes there would be ten saints, sometimes there would be twenty present, other times fifteen, and sometimes as many as fifty. But nearly all the people in Roswell that go to meeting heard us preach during the month's meeting we held. There were two theater buildings on the same street, running every night except Sunday. Election was on hand. The collection that was put in the treasury box was seventy-five cents during the month's meeting.

Sometimes our rations would get pretty low. Sometimes we only had "frijolie" beans and bread. We always settled up the first day of each month. Frequently the first day of the month would come and we would not have enough to pay our bills. Before night the money would come in on the mail. Our expenses would average about one hundred forty dollars per month.

On the first day of April, 1912, we did not have money to pay even the small bills. We had prayer as usual and asked God to move in his own way; to keep the reproach from his cause; that we had committed it all into his hands. I went up town and checked out what I had in the bank, came home about ten o'clock and opened my mail. In the first letter I opened there was a check for seventy-one dollars from Nebraska. The next letter had a check in it from a lady in Augusta, Georgia. She said, "Brother Brown, we have been expecting Brother Warren here to hold a meeting, and I have been saving money to pay the expenses of the meeting. While in prayer God moved on my heart to send it to you. You must be needing it." We opened let-

ters until we received enough to pay off the bills, including house rent, and had enough left to pay our expenses on the next over-land trip, on which we started in a few days.



## CHAPTER XVIII.

## NEW MEXICO EXPERIENCES

In January my son Anderson came. In February we took our first overland trip of one hundred thirty-five miles distance north of Roswell. Anderson was with us. I had promised to make this trip. I was afflicted with rheumatism so badly I could scarcely walk. I put a notice in the Gospel Trumpet, asking the prayers of the saints, and stating that I desired God to heal me by a certain time so that I could start on this trip. The day before we were to start God touched my body while we were in prayer. Every pain left my body, all the soreness was gone, and I was enabled to walk, but could not well dress myself because of being so stiff.

At the end of the first day we camped on what was called Salt Creek in a valley where we had to bridle our horses and tie their heads up to keep them from eating the alkali grass, which was liable to kill them if they ate it. Anderson and I made our bed on a nice grassy spot, slept soundly all night, and next morning when we loaded our bed we found that the bedding that was next to the ground was wet from the dampness in the ground.

The next night we had a better place to camp, but we had no water for our horses, and had just a little in a water bottle. Anderson tried to make his way through to the Pecos River, after we camped, with the horses to water them. He came to a wire fence and could not get through and darkness overtook him. He was so long in getting back that I called to him; he answered me. He thought he was coming towards the camp, but he was going in a different direction. I kept calling to him until

he found his way back to the camp, but the horses had no water. We took our wash basin and put all of the water we had in it and gave it to the horses that they might wash the dust out of their throats. Next morning Anderson arose early and walked and led the horses until he found water for them.

We went through without any accident or damage, with the exception of suffering for water occasionally. We held a meeting there and the Lord blessed in the meeting. Twelve or fifteen were saved, closed the meeting on Sunday night.

On the following morning we were loaded and ready to start by day light. It looked very much like storming. We traveled thirty-five miles that day in order to reach a place where we had camped before where there were some buildings. When we reached here we found the buildings were all locked, except the chicken house and one stall where we could put one horse.

There was a cloud rising in the Northeast when we camped, and the wind was blowing from the Southwest. We put one horse in the stall, and hitched the other horse on the opposite side of the chicken house from the way the wind was blowing. We then set up the tent by the dwelling house which was empty and just about dark we began to eat of the good things the people had given us. Bread and butter, baked fowl, roast beef, cakes and pies. Just as we finished our supper we heard a noise and Anderson looked out and the wind had changed and in a moment every thing on the table was covered with sand until you could not have told butter from meat or cake from pie. Some of the dishes were blown away and lost, and everything on the table was scattered in different directions. The wind backed the hack up and turned it sideways some distance from where it was, one wheel resting on the tent, which kept it from blowing away. The

chicken house was our only protection. So, while some held the tent together, Anderson and Bertha took the lantern and started for it, she to hold the lantern while he took the bedding. As he started to the chicken house with his first load of bedding the light blew out, the wind caught me and threw me against the house rolling me around the corner. By the time I got straightened up I heard Anderson call, and I could hear Bertha screaming down at the chicken house. I called to Anderson and he answered me, and in this way found his way back to the tent, then to the chicken house and brought Bertha back. It was so dark we could not see our hand before us and it was impossible to light a lantern, the whole elements were filled with flying sand. We saw that it was no use trying to stay in the tents that night. We remembered seeing a large dugout which was locked. Anderson said that he was going to break it open, and I told him to do so if he could, as we were suffering with the cold by this time. He took the ax and struck it once and it came open. He shouted for the rest to come on. We found it to be a nice large dugout, well cemented on the inside. We began to pile the bedding down in the dugout, the sand was blowing in the door and was covering the bedding as fast as we could put it down. In five minutes time one pillow was completely buried in the sand and we never found it until the next day. We got all our things that were not blown away down into the dugout and at last we were secure from the storm. Anderson took the horse that was standing by the chicken house, and crowded him in the stall beside the other horse, and they stood there all night. The next morning the wind was still blowing and it was snowing and bitter cold. We stayed there all day, in the evening the sun came out bright and we picked up some things that the wind had blown away.

On looking across the plains we saw a man com-

ing, with what I took to be a gun in his hand. Before he came up to where we were I saw he had a broom. I asked him if he knew whose ranch this was, and he said that it belonged to him. I told him that I had an apology to make to him and some damages to pay, that we had broken the lock to his dugout and had gone in out of the storm. He said if it had been him he would have broken the house open, and he supposed that we had and had brought the broom to sweep the floor. He said that we were perfectly welcome to the house; that he had started for home the evening before but had to go back to town and stay until the wind was quiet.

We started on our journey the next day, had bad winds and occasionally some snow. We traveled for two and a half days and came to what was known as Twelve Mile Creek, just thirty miles from Roswell. We met a cowboy and he told us that we could get water a mile and a half east or the same distance west, and he thought that it was going to storm and we had better go with him to where he was boarding and stay all night. We asked him how far it was to the breaks. He said it was six miles. Anderson and I took the horses to water and the rest of the company picked up "skeet" roots, preparing for a fire that night. When we got back we loaded in the wood, and started and drove about a mile and a half. Clouds were rising in the northeast, and the wind was blowing from the southwest. I told them that if the wind changed we would have a storm and could never make it to the breaks before it came. In a few moments the wind changed, and I turned the horses and drove fast back to the creek bed, one mile and a half. We stopped where the gorge was about fifteen feet deep and twenty or thirty feet wide. Anderson began to throw the camping outfit down the bank, and I took the horses around the head of the creek bed where it had caved in, and I brought them down a rocky stairway into

the gorge where they were protected from the wind. When we got down there it was warm and the wind blew over us. We soon had the tents up and supper ready, horses fed and tied to some big rocks that Anderson had piled up. About the time we were ready to retire it began raining. I woke up in the after part of the night and heard the horses on the outside, right at our heads. I told Anderson to get up quick, that the horses were loose. He jumped out at the door of the tent, gave a loud scream and said there was snow in the gulley nearly knee deep. He took the horses back and fastened them to a rope that was tied to the hack, and hanging down over the bank.

He cut steps in the bank the evening before so that he could pull up by the rope which was tied to the hack, and not go around to the head of the gorge. He came back and told me of the danger we were in of being covered there with snow before morning. About six o'clock we got out and Anderson said there was no use to try to stay here, the horses are nearly frozen, and the wind is blowing and it is still snowing, and we will surely perish if we stay here. I went out and the ice was frozen over the horses eyes and faces until they could not see and they were nearly chilled to death. I rubbed the ice off of their eyes and faces with my fur gloves. So we decided to try and reach the house where we had watered the night before. We led the horses out the way we had taken them down into the gorge. They seemed to understand and seemed anxious to get out of there. Bertha stayed in the tent while the others helped to get the hack ready. The snow came with great force, and felt like shot striking our faces. We could not see ten feet before us on account of the blinding snow. It was as hard a blizzard as I ever saw. Our horses were only three years old, and it seemed unreasonable to think that they could pull a pound in their chilled condition.



It took some time to get the frozen harness on them. We were gone so long that Bertha became uneasy, and thought that we were lost and that she was left there to be covered up in the snow. We heard her screaming, and Anderson went to the top of the bank and answered her. He told her to get hold of the rope, which she did, and we pulled her up the bank, leaving our tents and bedding and all behind, we started in the direction the storm was going (it would have been impossible to have gone against it), and drove a mile and a half and came to the house. It was blasted out of rock in the side of a hill. Half of it was rock and it was finished out with lumber. They had then blasted out another room fourteen feet square back of this one out of solid rock. The snow was banked around the doors and windows until you could scarcely see the window.

These people gave us a hearty welcome. They put our horses in a rock stable. They had a fire place and burned skeet roots. It made a very hot fire. The man was in the back part of the house getting breakfast. His wife was lying in bed, as she was in poor health. There were six children. After we all came in and were sitting by the fire the snow commenced to melt and run down on the dirt floor, then they brought in a cat and melted the snow off of her and put it in bed with the woman. Next they brought in the dog and it was thawed out. Then the eight-year-old boy and the twelve-year-old girl began to make trouble about their lambs. They finally got the consent of the mother to go bring them in. They dug their way through the snow and after awhile they came in with five sheep that had been covered up in a tin tank that they had out in the yard somewhere. They had been well covered and fared well, but they brought them into the house. Here was now the cat, the



dog, the five sheep and the family and our company housed up together.

The man invited us out to breakfast. We relished everything and were welcome and made to feel free. They all seemed to be really glad that we had come. They had seen us pass there the evening before and supposed that we had frozen.

After breakfast the man and I were talking in the front room. I heard playing on string instruments. He called to them to put them up. I heard Anderson begging them to go ahead and play. I told him to let them play. They started to playing. They all played extremely well—were natural musicians. We soon learned that the mother was a graduate from a Philadelphia university. The father was an intelligent man and the children were very intelligent. They had been very wealthy, had met with misfortune and lost their wealth. They had gone out there and entered that land on the Pecos River, made their house in that bluff, and were making a good living taking care of sheep for the sheep men, and caring for the lambs.

After playing the instruments for a while, one of the little girls stepped out and commenced dancing; they soon became tired of that. I suggested that we sing some. We took out our song books, commenced singing, and they joined right in with the rest of the company. Finally I said to them, we have had instrumental music, dancing and singing. I am a preacher and I suggest that we now have some preaching. I preached to them; they all listened very attentively. We learned that they all belonged to the Campbellite church. The young man said he used to be religious, but he left his religion hanging on the Texas line when he came over and did not try to bring it to New Mexico with him. They took their wagon and mules and went back to where we had camped and dug out all our

camp outfit that they could find and brought it to the house.

The snow melted fast, and we began preparing to start the next morning. I asked them how much we owed them. They said we owed them nothing, that they felt indebted to us. We told them to be sure to visit us when they came to Roswell. The boys have visited us several times since, but we have never been out on that road since that time.

This trip satisfied Anderson. He said that he did not want any more of New Mexico, he was going to hunt some other country.

We continued our regular meetings in the hall on Main street until in March. We borrowed money and bought a tent and put it up; bought lumber on credit and put a floor in it, and wired it for electric lights. When we commenced our meetings in the hall we had no seats. Brother Arney was a mechanic and worked in a planing mill. We hauled lumber and he cut it out for the seats and hauled it down to the hall in his little one horse hack. At night we would make seats. As there were only two brethren besides myself—the sisters would help too—those who could drive nails would do that, while the brethren would saw and fit the boards. In this way we worked until we had seats to seat the hall. When we had our tent ready we moved the seats from the hall, and have them now in our meeting house.

The next overland trip we made was in April, 1912. We did not suffer for water this trip so much, as it was across a part of the country where there were windmills, and we had plenty of water, and the wind blew quite hard. On this trip we went through seven miles of sand, almost wagon hub deep. The horses could only go eight or ten feet at a time. Most all of the company walked. One evening we passed through a part of the country where there were a great many vacant houses—the

people had moved away. We saw a storm coming, and we started towards a house that seemed to be empty; when we came to it we found it to be locked. Our only chance was to go into the barn. I put a pole across one side of the barn, put the horses in one end of the barn and we camped in the other. This storm was wind and rain. About the time we had finished eating our supper, the wind blew the light out, and we were left in the dark, only as we would gather up corn stalks that were in the barn and light them.

We made the trip through to the place appointed all right. Had a very successful meeting. The people became interested in the truth. I met some people there that had been my neighbors when I was a young man. One night while preaching I told of an incident that occurred in Calvert City, Kentucky, of a paralyzed woman who was healed. She was a very ignorant woman. The doctor brought her to where I was preaching and pushed her in at the door. The doctor gave her a note to give to me. I read it aloud to the congregation. It was as follows: "Mr. Brown, heal this woman." It was signed Dr. Jones. I felt that the note was from the devil, but God assured me from heaven that he would heal the woman. I talked to her a while, told her to listen to the preaching. She knew nothing about God, had never been to meeting before, and she was very ragged and dirty.

After preaching she fell on her knees; a number came to the altar. When I went to her she was praying for salvation. I agreed in prayer with her, soon she jumped to her feet clapping her hands above her head and said the work was done. As I was relating this incident I noticed a young man in the congregation that was paying close attention, and was making some demonstrations as though sanctioning what I was saying. When I dismissed the meeting he came and shook hands with me, and said, "Brother Brown, I was a witness of that case

of healing you told of in your sermon. I knew the woman and he called her name." He said he was only a boy when this occurred, but he assured the people that it was true. This man lived in that community and was respected by the people, and they had confidence in him and they believed what he said

After the meeting closed we started back home. Had no serious accident. Had considerable sand to go through, but no damage done. We returned safely, and held another meeting in our tent, and visited over the town during the winter and spring. We put literature all over the town and visited about five hundred homes. God began to save the people, others began to be encouraged, and the Lord added to the church such as should be saved.

The next overland trip was to the West through the mountains. This trip was quite different from the other trips. A great part of the way was by beautiful brooks, through timber and through the Indian Reservation. This is a very beautiful place. We crossed the summit, over nine thousand feet high. It was the first experience some of our company had had with Indians. We had to camp in the Indian Reservation one night, and some of our company were very uneasy. No one molested us in the least.

We reached Tularosa, New Mexico and held a meeting there. From there we went to Alamagordo. Then we came back to Tularosa, held a few services and baptized those who were saved at Alamagordo, as there was no water for baptizing at Alamagordo.

We have had a good many experiences in New Mexico. Any one desiring to prepare for the heathen lands, or foreign countries, would do well to have a little experience in New Mexico. Here they could learn self sacrifice; learn what it means to want

things and cannot get them: know how to be satisfied with what they get.

Our next trip overland was out in a western direction, through Capitan mountains and the towns of Capitan, Lincoln and Carrizozo, and across the Malipies. The Malipies is quite a scene to those who have never witnessed anything like this. There seemed to have been a volcano there and the rocks had melted and run out a distance of about thirty or thirty-five miles, and from a quarter to a mile wide. I can describe it best by saying it looked like a person had taken a bucket of coal and scattered it along in a row. There was a road made through the malipies which we traveled.

Next we came to what was known as Mocking Bird Gap. We traveled for miles without seeing any living thing, not even a bird, or creeping thing; nothing but the barren plains, and the big rough iron looking rocks of the Malipies. Just before reaching the Mocking Bird Gap we came to a large water tank. In the East we call them ponds. Here we got plenty of water for our horses. We carried our drinking water in kegs and glass bottles. At the Mocking Bird Gap we found a nice well where we filled our water vessels with drinking water.

We went on by way of Engle and to Polomas Hot Springs. People gather here from everywhere. The springs are owned by the government. They claim that there have been some remarkable cures performed there. There was a man went there that had been a cowboy; we became acquainted with him on our first western trip. He owned a nice farm in the Hondo valley; had plenty of hay and feed and we stayed over with him a day and night, on this trip, and in fact we stay with him most every time we pass over that country. He had a child that was paralyzed in his lower limbs. The man and his wife were unsaved. They could not,



or did not, trust the Lord. They were ready to start to the Hot Springs at Las Polomas, and went on with us. They stayed there until that child had twenty-one baths, and the child went away from there walking. This is the only case that I witnessed. We held a meeting there. After we started the meeting there I was called home to pray for a man who had been saved, but had gone to drinking and had become devil possessed. I prayed for him, and he was delivered and got saved. After that I had to go to Phoenix, Arizona, to help my son Anderson in a meeting, and while there my company left the springs and went to Engle, New Mexico, where I met them.

No doubt some will think that we went there for our health, as many other people do, but we did not go there for our health. We went there to get the gospel to the people. There was a business man here told me about this place: that it would be a good place to scatter the gospel, as people go there from so many different localities, and that they had no preaching there. You may ask the question, Did I take baths while there? The nearest I came to bathing in the spring was to sit on the steps and bathe my feet when they needed it. The water was about as hot as I could stand my feet in, when I first put them into the water. There were a number there who accepted the truth. They have gone to different parts of the state. We keep up correspondence with some of them.

We went from Engle to Las Cruces. Had a long drive without water. We saw some cowboys driving cattle, asked them if they could tell us where we could find some water and grain. One of the men told us a route we could go that would take us to a railroad station, where we could get water, but he did not know that we could get grain there. But he directed us to another place which he said would be better. It was twenty-two miles away.



He told us he lived there, but no one was at home; that there was plenty to eat and for us to go in and cook and make ourselves at home. Also, there was plenty of feed for our horses, to take what we wanted. I asked him to give me his address or the man's address who owned the ranch and I would send him the money, or to set the price and I would pay him then. He said, "No pay coming. Go feed your horses, go right into the house and cook and eat what you find that you want, make yourselves at home." We hitched both teams to the gospel wagon, tied the hack behind and all the company got into the wagon and the horses struck a trot. Drove in the direction they told us to go. Just about five o'clock we came in sight of the two windmills as they had described to us. We reached the place, and it was just as they had described it.

While some were taking care of the horses, some were looking in the house to see what they could find. They found two or three big buckets of cream ready to churn. I found three-quarters of a beef hanging out in a little shed. They found plenty of lard and flour. Soon one of the company churned, one made the biscuits, and so on. It was not long until we had an appetizing meal prepared. Hot biscuits, fresh butter, beef steak, etc. It was the best meal we had eaten for a good while, and we enjoyed it.

One of the girls looked on the dresser and saw a picture, which she recognized as being a lady that she had met at Engle. A letter was laying there which she picked up and read and it was from the lady she had become acquainted with, and had her address. We found their name in this way. We took the name and address. I wrote a note and left it. We took part of the butter we had churned. I left them my book, "From Infidelity to Christianity," and told them in the note that we were going to Las Cruces, and what our business was; invited

them to come to the meeting; if they could not come to write me and tell me how much I owed them and I would pay them. We sent them the Gospel Trumpet for three months.

The next morning we started on our journey and drove until afternoon to get a stopping place to camp for dinner. After dinner we started on our journey and had gone some distance when it was found that we had lost some things out of our hack. Brother Hubbard Knight hitched his team to the hack and they went back to hunt for the things, I took the gospel wagon and the company and went on to Las Cruces. We reached there and found a place to camp. We had not been camped long until Brother Knight came in with our lost articles.

We reached Las Cruces on Saturday night. An old gentleman that we had met at the hot springs came to where we were. He lived near by and was acquainted with everybody. He took me in his buggy and drove around over town trying to get a place to preach. Went to see about the Armory building. They wanted eight dollars per night for that. We decided that this was too much to pay for the prospect of getting a congregation, as a good proportion of the population were Mexicans, so we preached on the streets there Sunday night. This old gentleman's name was Snow. He lived with his son out near Mesilla Park, which was three miles from Las Cruces. He went home and secured the school house for us at that place, and phoned back to us to come out there and hold a meeting. We went and had good crowds and good interest.

I was called away from there to go to Oklahoma to pray for a brother that had cancer. Came back by Roswell, attended to some business there. My company went from Mesilla Park to another place which was twenty-one miles west of El Paso, where an old lady lived that we became acquainted with

while at the Hot Springs. They let them have the use of the Methodist meeting house and they had good interest in the meeting, met me at El Paso, Texas.

We went from El Paso to Tularosa by way of Alamagordo. We lost our direction and came through forty miles of sand. It rained on us for two days and nights. We had a number of experiences which were quite interesting but too tedious to mention.

On arriving at Tularosa we had a few services. Left there and reached Roswell on Thanksgiving Day in time for dinner.

The Lord began to move on my heart that it was now time to commence a work which he had laid on my heart many years ago. Even before I was converted I was anxious to start an orphans' home. The business I followed was such as to throw me in places where I saw hungry, naked children in need of care, and no one to care for them. Since I have met the saints and in my active traveling I have seen the great need of saints schools. The Lord laid it on my heart and mind to preach on this line and encourage people to the point to where they would see the needs of which I have spoken in the beginning of this chapter.

I made an attempt to start a school some years before, but was discouraged by some brethren, and defeated in my plans of getting hold of the property which I had desired, and did not start the school.

In September, 1912, I started a school in our tabernacle here in Roswell. Had one teacher and there were sixty pupils enrolled during the school, but some did not go long, as they moved away. But we had an average of thirty-five pupils enrolled. The school was a success and gave general satisfaction. Sinners were well pleased that sent children to the school. Many became interested in the

truth, and it was quite an advertisement for the work.

In the spring of 1913, the Lord began to provide for a house for meeting and school purposes. The way was opened up for us to borrow sixteen hundred dollars. One thousand dollars on five years time at six per cent interest; six hundred dollars on three years time without any interest. We bought one and a half lots for one thousand dollars; gave a brother the contract for putting up the house for eleven hundred seventy-two dollars. There were some additional improvements that were not mentioned in the contract, which made twelve hundred dollars. We made a "Turnkey Contract" with him, the house was to be ready in thirty days. There had to be six hundred dollars raised to meet our contract.

I wrote a report to the Gospel Trumpet stating what we had done and asking all who were interested in this work, and the salvation of souls and training children for God to send in their donations by that time. By the time my report reached the Trumpet office, the counsel held by the Missionary Committee had decided to not allow any more calls for money to go through the Gospel Trumpet until the buildings already under contract had been completed. It was nearly time that the money was to be paid before I received notice from the office that they could not permit my report to go through.

My company of workers and I were out in meeting when I received this notice. I told them that now it was God entirely to depend on, and to lose sight of man, and that God would move in some way; that God could make a way where there was no way; that the cause would not be reproached; and that we have the use of the house.

The time came that I was to be at home to receive the house. As yet there was not a dollar in

sight, but when the time came the money was prepared and the debt was met and the house received. God got glory, and the devil was defeated.

When I was at Anderson, Indiana, at the camp meeting I announced from the pulpit that we were in need of school teachers to conduct the school which I expected to start the first of September. That any one who was present that was interested to correspond with me or talk to me personally.

When I came out of the auditorium there was a brother came to me and introduced himself and said my announcement had appealed to him, and God touched his heart, and God said to him, "That is your opportunity." He said that he had been praying for an opportunity of that kind. That he had qualified himself for that business, and was capable of teaching all the branches. We held quite a long conversation. He told me his condition, that he had just come out of Babylon.; that this was his first trip to a saints camp-meeting, and his first introduction to the saints; that he intended to be true to God. I said to him we will hold it before God and if he still impresses you to come, and I still feel like it is of God you come. He came with me to St. Louis and there we parted with the understanding that we would keep the matter before God. Also that we would ask the Lord to help his wife to be willing to come with him. We soon heard from him saying that his wife had given her consent and was willing to come. We kept up a correspondence with him. He told us that he was ready with the exception of selling his property. I wired him to know how much money he needed. He told me fifty dollars. I put the matter before the congregation, as the camp meeting was going on. The money was made up in a few minutes, and I wired it back to him. I corresponded with a sister in Oklahoma, and she felt the Lord's hand on



her to come. Before the camp meeting was over they both were here.

The school began the first of September. There are pupils here from, Tennessee, Louisiana, California, and from near the Arizona line in New Mexico, three hundred fifty miles west of Roswell. There are something over fifty pupils enrolled. We have three teachers and the school is prospering nicely. We board the pupils from a distance. I am sure God's hand is on the work.

We still owe sixteen hundred dollars on the house. We desire every individual that has known the worth of prayer, when you read this, to ask God to move in some way that this building may be paid for. That God may be glorified, and reproach be kept from the work of Christ, and the work go on in Roswell.

The first part of April, 1913, Brother Ed Harding, wife and baby, from Hickman, Kentucky, Sisters Lillian and Bertha Brown, Sister Annie Phillips and myself, started on an overland trip. We expected to follow the Santa Fe Railway, and hold meetings in the different towns to Albuquerque.

The first night we camped at a spring, the next day at noon we camped at two windmills. Expected to camp that night at a lake, which we did, but when we reached the lake there was no water, and our horses gave us a great deal of trouble that night. The next morning, as usual, I turned them loose to graze until we could get their feed ready, and they ran off. The two horses which I had raised I had trained to come for calling the same as a person would call children. I called them and one came back, but the other one followed the other horses on. Brother Harding got on this horse, followed the other horses some distance and caught them. When he came back we ate our breakfast and drove until noon before we found any water. We turned and went off of our road one mile and found water



enough to get our dinner, and Brother Harding and I took the horses on a mile further to where there was a well of water.

The next night we reached a sand bed seven miles wide. The only place that we could find solid enough to hold our tent stakes was right in the road. We sat up our three tents in a row in the road. Brother Harding and I took the horses one and a half miles to water. Dark overtook us before we got back and the sand storm arose. By the time we reached the tents the sisters were having a good deal of trouble staking the tents down so they would not blow away. The wind was coming right across the seven miles of sand at great speed. The sand was from six inches to four feet deep, or maybe deeper where it had piled up. It was a very disagreeable place to eat supper. We ate our supper by taking a piece of rabbit and bread in our hands and keeping the rabbit and all we had for supper covered closely except what we had in our hands. We put our horses in a lot close by. The wind kept getting higher, and we staked our wagon down. We had a square topped wagon which was high enough to stand in. We had some rings in each corner at the top and large iron stakes that we drove in the ground and anchored the wagon to the ground so that it could not blow over. We decided that we would all get into the wagon and stay there to be protected from the wind. We sat there for some time, and I began to get sleepy, and I told them that I was going to my tent, and put myself in the hands of God and go to sleep. The rest that slept in tents went to their tents also. When I got to my bed it was covered with sand. I turned the covers back and got into bed. That night I dreamed that my teeth had come out, and they gave me a great deal of trouble. That they were choking me and smothering me to death. I awoke and my nose and mouth were so full of sand

I could scarcely breathe. There was no serious damage done.

We doubled teams the next morning and hitched to the wagon and trailed the hack on behind. We all got into the wagon and drove through the seven miles of sand, and reached a cattle ranch at noon. We camped then and took dinner.

The next night we reached the town of Elida. People came running to the wagon wanting to know what we had to sell, and what we were doing. I told them that we had the gospel, not to sell, but to give away. That we had come to that town to hold a meeting. That we expected to hold it if we had to preach on the streets. Seemingly every way was closed up against us, but finally through the kindness of the First National Bank I obtained information that enabled me to get a school house. We began meeting, interest increased and the people became very much interested. I was called away to pray for the sick, and while away one of the trustees notified the company that they would have to give possession of the house. They begged permission to stay until I returned, which was granted. When I came back they decided to let us stay until Sunday night, and no longer. We had to close the meeting, leaving good interest in the meeting. I forgot to say in the beginning of this account of the meeting that I preached my first sermon, by permission, on the porch of the State Bank. Crowds of people gathered in the street, and this helped us to get a house. But we could get no opening after they shut us out of the school house.

You may be anxious to know what our donation was for the ten days meeting at Elida. It was as follows: One sack of flour, some butter, milk and eggs, and a dressed rabbit. The man who was supposed to be the poorest man in Elida gave us one dollar, said he wished it was ten, and said he

enjoyed the truth. He certainly showed the spirit of Christ. His wife was dead, and he had three or four children to care for. He insisted that we accept the donation. That the Lord had led him to give it.

When we reached Portales we won favor with the sheriff, and he gave us permission to preach in the court house. I was doing some trading at a grocery store. A number of people began to inquire about the meeting, and where we were going to hold it. I told them it was to be in the court-house. I supposed. One in the crowd spoke and said that we could not get the court house, for he tried to get it and offered to pay for it, and the sheriff would not let them have it. Others began talking about it—I said nothing, but listened. I soon saw that it would bring a great deal of opposition and persecution on the sheriff in case we used the court house. I went to the sheriff's home to talk to him that night concerning the matter. He said that he had charge of the Commercial Club Hall, and it was partly seated with rocking chairs and wired for electric lights and that if I would rather have it he would finish seating the hall, or I could have the court house, whichever I desired. I told him that from what I had heard it would be best for us not to use the court house. He told me that he had no use for their sectism and that was why he had stopped them from preaching in the court house. We took the Hall. He had business that attracted his attention, and we had to hire chairs to finish seating the Hall. It made a very nice place for meeting.

The Methodist Conference was in session at that place. They advertised quite extensively, and the devil hindered our meeting considerably. There were quite a number that heard the preaching. Our expenses there were about thirty dollars; our donations about seven dollars and some provision and

some horse feed. I failed to say that our expenses at Elida were about twenty-one dollars. The expenses of the two meetings were about fifty dollars. Donations about eight dollars in cash.

From Portales we went to Clovis, New Mexico, where Brother Hammond had charge of the work. They had a hall rented there. A man who was a friend to the truth at that time rented a house for us to live in, and paid for the fuel while there. We had good interest, a few got saved, and several baptized. Among the number baptized was a Free Methodist preacher, who accepted the truth. At this place our expenses and donations were about equal. We went from Clovis, New Mexico, to New Hope, eight miles out in the country. Here we held a meeting, and the Lord sent conviction to the hearts of the people. There were about fifteen conversions there during the time I was there and at Clovis. I came home to see after the work, saw that moving the meetings from the tent to the new meeting house, and other things, had broken the interest until the congregations were getting small and the interest was not good. We decided that the best thing we could do was to go back home and look after the congregation and spiritual work in Roswell. So we left New Hope and came home.

On our way home we camped for dinner near a house where there was a windmill and well. While eating dinner an old man came out and began to talk, and said that he had been an infidel for twenty-five years. But now he had become convinced by reading the Bible and from an experience he had had that there was nothing to infidelity, and there was a reality in salvation. He was a very old man. He said he had heard Henry Ward Beecher, Moody, Talmage, Sam Jones, and a number of other noted evangelists, but none of them did him any good. He had read Voltaire's and Ingersolls writings. He had been in many dangerous places and had run

many risks, but never thought of dying. but one time. Some weeks before he had started to visit his son in Texas. Soon after he started home he took very sick on the train. They wired for a physician, who came out on the first train and met them, and stayed on the train until they reached Amarillo. He got better and came back home convinced that there was a reality in the salvation of the Lord, and that he was not ready to die.

They invited us to go into the house and sing, and we all went in. The company sang and played the guitar, organ and violin. After several songs had been sung, I said, "Let us have prayer." Then I preached quite a sermon. In the beginning the old lady was not much interested. She was hard of hearing. One of the sisters told her to go over and sit close to me so she could hear what I said. After persuading her some she sat where she could hear me. She hollered right out and said, "You are preaching the truth, that is what I believed all the time, but I never heard any one tell it that way before. If you stay here and preach we will get you a place to preach." The whole family became very much interested. The old people would weep and tried to get right with God.

I left one of my books with them, and some other literature, and came home, and we have never heard from them since.

We found a number of cases similar to this in our overland trips. It would take quite a book to describe all the experiences which we have had at little settlements and in little towns, and with what is known as "dry landers" in this country. They are people who have settled on land, and could not raise anything because of having no water, and go to Roswell or some other town during the time that they were permitted to vacate, and work and get enough means to buy provisions to keep alive until the next vacation. Their principal food is what



is known here as "frijole beans" and bread and some game such as they can kill on the plains, rabbits principally. Some of them eat prairie dogs, anyway we did. Some seemed to think that it was terrible. It is my opinion that there are a number of people in this country that eat them but are ashamed to tell it because they are called dog. I am sure if they were called squirrel there would be many of them eaten, as there are more prairie dogs than any other game out here.

I forgot to say on this trip from Clovis to Roswell we had some experience with the grasshoppers. Just at night we struck a section of the country where there were an awful amount of grasshoppers. I have heard a great deal about grasshoppers, and read about them in papers, but never saw anything to equal what was there. The ground was literally covered with them. As the team would walk the grasshoppers would bound up about as high as the horses knees and so thick that you could not see the ground. In many places they would probably be a foot high, and there must have been bushels of them in a pile. There was no other chance for us to get to sleep, except to make our beds on them. It would be impossible to get a place large enough to sit down on the ground without sitting on grasshoppers. In fact the horses would tread on them and the wagon wheels would run on them, they were so thick they could not get out of the way. The grasshoppers had eaten every particle of grass or green weeds that could be found. The ground was perfectly bare with the exception of the grasshoppers.

There was a cut through the hill for the railroad close to us, and the grasshoppers were piled in there so thick that the train had to cut in two and had to take part of it through at a time. The grasshoppers would mash on the track and the wheels



of the engine would slip so they could not pull the whole train through at one time.

We expected to have great annoyance that night, but as soon as dark came they became quiet. Occasionally one would get into a bed or under a pillow and cause some one to think a rattlesnake had gotten into the bed. The next morning they were just as thick as they were when we went to bed the night before.

One day on this trip from Clovis to Roswell Brother Harding was in the wagon and said that he saw some kind of an old worm looked like a thousand legged worm. That he tried to catch it, just got his fingers on it. He said that it was awful cold, but that it got away from him. We knew at once that it was a centipede, and told him so and how dangerous they are. Finally the excitement died away and none of us seemed to be uneasy.

When we reached home Brother and Sister Harding were unloading our clothes chest, which was made in the wagon. He was handing out the clothing, and she was taking them into the house. He handed out a bundle of clothing with a full grown centipede laying on the top of it. Sister Harding gave three screams, left the wagon without any trouble and ran upstairs. She was badly frightened. It was twenty-four hours or more before she got over it.

On another trip when Brother Hubbard Knight and wife were with us, Sisters Lillian and Bertha Brown desired to sleep out like the cow boys and watch the stars, no tent or covering except their bedding. We camped one night by what was called three tanks, in the East they would call them ponds. It was quite a sandy place. Lillian and Bertha made their bed on the sand. I put up my tent as usual. Next morning they began to take up their bed and they found two centipedes in it. I went to the tank to fill our water bottle. I heard a noise

and looked to see what was the trouble. I saw there was a great commotion. They were running and jumping, saw one woman running with a quilt, and saw there was great excitement about something. When I reached the camp I found that Lillian had discovered that there was a centipede on her. It ran all over her body next to the flesh before they could get it off. The centipede was fully three inches long. But she lifted her heart in prayer to God asking him to not let it do her any harm, and there was not so much as a red spot where it had crawled over her body.

Some people do not know the danger of these centipedes. They have a row of legs on each side of their body. Their body is from three to six or seven inches long. When they get mashed or disturbed they close down with their legs, sticking them in the flesh and where they do this the flesh rots out. We have seen quite a number of people that have seen the effects of centipedes crawling over persons. One woman told us of a baby that was almost ruined by one that had fastened its claws in its flesh. The babe was crying and it was some time before they could discover what was the trouble as it was under the clothing of the child. When they found the centipede it had clasped its claws over a good part of the child's body. The flesh where it had crawled rotted off to the bone.

About the 17th of September Brother Jim Eden and wife, Sisters Lillian and Bertha Brown, and Sister Annie Phillips and myself started overland to Phoenix, Arizona. This is where we planned to go. Some days before starting I was very much impressed to not start. It seemed to me that the responsibilities here of the home and school were greater than I should leave. However, when we reached Tularosa, New Mexico. I received a letter from home that convinced me that I should return.

On our way down we struck the Indian Reser-

vation about the middle of the afternoon. Sister Eden became very sick and she and her husband got into the gospel wagon that I was driving in order that she could lay down. The girls decided that they would take the hack and go ahead of the wagon, and expected to reach the place where we were going to camp before night to put up the tents. They did not realize the distance when they started. They were going up what is known as "Dark Canyon" where the pines are very tall. In two hours it began to get pretty dark, and they thought about Indians. Their minds were on Indians, and Bertha said, "Look what a big one," having reference to a very tall tree which she saw, and Annie thought that she had reference to an Indian, and became very much excited and looked eagerly to see the big Indian. As they were reaching the top of the Summit it was nearly dark. They saw some one camped and were very much frightened, fearing they were Indians, but when they came to where they were they found they were white people. It was only a short distance to the well where we were to camp. They reached there and began to put up the tents and prepare supper. Sister Annie was trying to get her bed arranged. Just as she got her bed in her tent she began to smother and lost her breath, because of it being such high altitude. Bertha was out getting pine knots to make the fire. Lillian ran to her and began to unloose her clothing from around her neck, but saw that did no good. Lillian then called Bertha and they had prayer and God restored her. Annie took a good cry, and about this time we reached there. They had the tents up and supper ready when we got to the camp. By this time it was very dark. When the girls left us they thought it was only about five miles to the well, but when we counted it up, we found that it was thirteen miles that they had traveled.

The next day we reached Tularosa and com-

menced meeting. In a few days we decided to start back home. We traveled until noon the first day, on our way home, and it began to rain.

At four o'clock in the evening we reached Mes-calero. This is where the Indian School is, and a number of Indian camps. These are just as they were in their natural life, wigwams and blankets and living just like they lived when wild.

On the 25th day of September it began to snow on us. Brother Eden and some of the rest of the company drove ahead to find a camping place, and finally struck camp. When we overtook them they had commenced to put up the tents. The ground was covered with snow. We had to make our beds down on the snow. We built a campfire, blanketed our horses and tied them to a chain that we had stretched from one tree to another and fed them. It snowed all night. The next morning it was still snowing. Breakfast was prepared, and eaten, and we were taking down our tents and loading our camp outfit when we found we had a very sick horse. We laid hands on him, prayed for him and the Lord healed him. It might be well for me to give a little of my experience here, as many have asked me if the healing of horses was provided for in the atonement. I think one text of scripture will explain. In John 15:7 we find, "If ye abide in me and my words abide in you, ye shall ask what ye will, and it shall be done unto you." I do not claim that horses can exercise faith. They are dumb animals. But I do claim and know by experience that when we have our stock consecrated to God, and live to all the light that we know, that this text gives us the privilege of coming to God in prayer and asking him to heal them. I used to be a horse doctor before I was saved, but have always prayed for my stock since God saved me.

We traveled in the snow until three o'clock that day. The roads were very bad and the wind was

cold and it was damp and chilly. We did not stop for dinner and we were all very cold and tired and hungry; also, our teams were hungry and tired. We reached the Ruidosa, this was on the Ruidosa River, and we found a cowboy shack and eighty acres of good pasture fenced in. There was large pine timber. We camped there. This was a place that the stock men had to stop when changing their stock from one part of the country to another. While we were preparing our supper we heard a noise, and looked out and saw a lot of cowboys coming with two hundred head of cattle and several head of horses. I went out and met them and told them that I supposed that we were trespassing. They said no that we were not trespassing and that they would not molest us. They told us to keep the house, and that they would camp out under the trees and do their cooking. I told them to use one room to sleep in. They soon had a big campfire and cooked their supper in the snow.

Next morning the cowboys left, but we stayed over another night for the roads to dry a little, for it had quit snowing. We started the next day and got along without any accident.

The last night before we reached home, as we got our tents set up we saw quite a storm coming, but the Lord scattered the storm and it did not amount to much. We reached home without any trouble, except it was raining and we traveled in the rain until noon before we reached home.

This proved to be a very hard trip on me. Some who read this book know that I was healed of consumption nineteen years ago, and started into the ministry immediately. Since that time I have been going most of the time, steady. I have traveled over forty states and went through many hardships, and lost many nights sleep. Have preached for three hours at night and drove ten miles to stay all night and held a meeting in this way at one



time, traveling that distance every day and night. One night I was called to where a child died to pray with the people who wanted to get saved. I prayed with them until four o'clock in the morning, and a number got saved.

In the beginning of my ministry I did not know how to take care of my body. I was a little fanatical, and thought that if God could heal us he could take care of us under any circumstance. Therefore, I exposed myself a great deal, that I could have avoided by using care.

One time when holding meeting at a place I preached at night in a warm room close to a hot stove, and would go four miles through the cold to and from the meeting, and it was very cold. My clothes would be saturated with perspiration, and I would sleep in a cold room where there had been no fire, on a shuck bed, and under light cover. God took care of me because he had mercy on me on account of my lack of knowledge. Finally some one noticed the way that I was exposing myself and told me that I should put on dry clothing at night, and since that time I have used more precaution. However, it is sufficient to say that I have gone through such experiences until my body has let down, and my nerves have given out. Responsibility was great and the cares so many it seemed that I could not find a place to rest. The strain on my mind and body has overtaxed my body and nerves. Since the camp meeting at Anderson in June I have been failing. Since our last trip which I have just described I have been confined to my room and bed a good part of the time. The devil took advantage of me and put false impressions on me that hindered me from exercising faith. I realized that when God saved me nineteen years ago and healed me he prolonged my life. Since that time I have had more experience and traveled more miles, and possibly preached more sermons than



most any other man in the same length of time. While meditating and praying, trying to exercise faith to be healed the devil suggested to me that my time was ended; that God had already extended my life nineteen years, which was more than we had any Bible account of; that he had only prolonged Hezekiah's life fifteen years. And the devil suggested that my work was done. I could not exercise faith over this impression, and it looked reasonable. But after a week of reviewing my past life I saw that these nineteen years which the Lord had added to my life had been given in the service of God, and for the benefit of sin cursed, sick and suffering humanity. That I now had over one thousand calls in the United States to preach the gospel, and from three-fourths of them the money was offered me to pay my expenses. That I had started the work which God laid on my heart years ago, a school of training children for God. That the school was now in session, with three teachers teaching all branches, and children here from different states besides many of the children in the town were attending the school whose parents are not able to pay their tuition. I saw the great responsibility resting upon me and this work just in its infancy. I decided that it was a trick of the devil. I went to meeting on Sunday and made a similar statement to the congregation, and the saints all gathered around me and prayed for me, and the healing touch went through my body and restored every weak nerve; took out the stiffness and soreness and I felt like a well man.

Monday morning following I began dictating this book and I overtaxed my brains and nerves. On Friday evening I had to give up and go to bed. I was confined to my bed and room until the next Saturday morning. On Friday night before, however, I was meditating and praying, when I decided that it was a trick of the devil. That I had the

witness from God that he wanted me to live, and the devil was trying to kill me and keep me from writing this book. On Saturday morning while alone in my room with the Lord the healing power went through my body, and I felt that I was a well man. I began to dress, and the song of Moses and the Israelites began to run through my mind, and I could hardly keep from singing aloud until I could get dressed and out of my room, when I commenced singing:

“When Moses and the Israelites from Egypt’s  
land did flee,  
Behind them was proud Pharoah’s hosts, in front  
of them the sea;  
God raised the waters like a wall and robbed them  
of their prey,  
And the God that lived in Moses time is just the  
same today.

He is just the same today,  
He is just the same today.”

I walked down stairs singing that song. All the inmates of the Home from the school teachers down to the pupils came running to see what had happened, and we had a glorious meeting.

Now, one would suppose that that would have settled it, that there was no more trouble. But the battle is still going on, the devil has not shaken my faith or made me to think any more that my time is ended. But it seems that I cannot get my strength back and be myself the same as I was before this nervous breakdown came on me.

However, I am expecting when I get this book completed and off of my mind that I can then exercise faith for complete restoration. It might be thought by some who read this that I had made a mistake in coming to this country and taking upon myself the responsibilities that I have, and by so doing overtaxed my mind and body and brought about this trouble.

It is no doubt that the exposure I have gone through in these overland trips, and the great strain that has been on my mind in starting the work here has had something to do with this trouble, but I am sure that God has sent me here.

Just because we break down in our body, or get put in prison or happen to some disaster, as Paul and the other apostles, it is no sign that God's hand is not in what we are doing. I know that if I had not come here there are many over these plains that have the truth now, would never have heard it. Also in this town there are many that have gone from here to other places that were saved here. Also there have been people healed of consumption and other dreadful diseases, possibly would never have known the privilege God had granted unto them, had I not said, "Yes," to the Lord.

Just how long the Lord wants me to remain here I cannot tell. He is bringing in other workers and ministers, and possibly as others come in that can take up the work, He will release me and give me another field of labor. I can say as Jesus said in the garden of Gethsemane, "Not my will but thine be done." Yet I am sure it would be much better if I was located in a more central part of the United States where people from different states could more easily reach the school and patronize it. It seems that the Lord is moving in that direction now, as I have a proposition of this kind made me from an Eastern state.

## CHAPTER XIX.

## FALSE PROPHETS

One time I was going to Dallas, Texas, on the train, and a number of preachers got on the train. They all took seats together. After looking at me and whispering among themselves for a while one came to me and said, "How do you do. Are you a minister?" I answered, "Yes, sir." He then inquired, "Going to Dallas?" I said, "Yes, sir." Then he said, "O, by the way, you are going to the Association?" I said, "No, sir, I am not going to the Association." He said, "What church do you represent?" I said, "I represent the church of God." Then he said, "Well, I know, we all do, but what branch do you represent?" I said, "I do not represent any branch at all, I represent the body." He went back to his crowd and sat down, and the following song came to me, and I sang it as it came to my mind.

All the sect preachers preach by note,  
All of their flock are principally goats;  
But now and then there's a lamb, a lamb,  
Now and then there's a lamb.

Sanctification they don't believe,  
The Holy Ghost they won't receive;  
But now and then there's a lamb, a lamb,  
Now and then there's a lamb.

They say Divine Healing is a thing of the past,  
That there is no Bible, that man shall fast;  
But now and then there's a lamb, a lamb,  
Now and then there's a lamb.

O sinner, don't you believe if you will repent  
That Jesus will save?

For now and then there's a lamb, a lamb,  
Now and then there's a lamb.

For several years I have preached this gospel  
round,  
And still my name is Willis M. Brown;  
And now and then there's a lamb, a lamb,  
Now and then there's a lamb.

They could all hear me, they did not bother me any more. I never heard this song before, it just came to me as I sang it, and I have never forgotten it. It must have been sent of the Lord.

Now, we find in 2 Peter 2:1-3, "But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction. And many shall follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of. And through covetousness shall they with feigned words make merchandise of you: whose judgment now of a long time lingereth not, and their damnation slumbereth not." We notice here in the first verse there was a time that there were false prophets and God through the Apostle here tells us that there shall be false teachers among us. The question would come to many who are not acquainted with the gospel in its purity, Who are false teachers? They are those who pervert the word of God, take from the word of God and add to it; giving it a different meaning from what God intended it to have.

For instance, in the Fifth Chapter of James, beginning at the Fourteenth verse, "Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord: And the prayer of faith shall save the sick, and the Lord shall raise him up." At one place my son, Charley, and I were

holding a meeting there was great interest. A number were healed, one among these was a paralyzed woman. After we left, the preacher, who was said to be a theologian, announced that he would preach on Divine Healing on a certain day. Parties that I had confidence in as being reliable told me that they were there, and that he referred to this scripture in James, and spoke of it as being the scripture that Brown and his boy used so much. He read it and said, "Now, where it says call the elders, it means to call for the doctors and let them anoint and grease them with quinine and lard." I only give this instance among a thousand others that I know of, but give you this to let you have an idea of what false teachers are. There was a crowded house who had been listening to us, although we were unlearned and ignorant as to the things of this world. But by the help of the Holy Spirit of God we expounded the Word of God so plainly that many people saw that they were living beneath their privileges, and that God had something for them that they had not received. Yet this educated man, though a false teacher, perverted the Word of God, which we had explained to the people and caused many to receive a benefit, and threw the impresson on them that we were too ignorant to know the meaning of it.

In the second verse we notice, "And many shall follow their pernicious way; by reason of whom the way of truth shall be evil spoken of." Many of the preachers, members, referred to above, followed his pernicious ways, accepted his teaching and turned against the truth of God and the servants of God, making fun of them; telling lies on them and persecuting them; and in this way show their pernicious ways. Also throw their influence over those who listen to them, "And through covetousness shall they with feigned words make merchandise of you." But we also notice in the latter



clause, "Whose judgment now of a long time lingereth not, and their damnation slumbereth not."

I thank God he has kept his hand on me and enabled me to keep my eyes on him and not follow the ways offered by man, though I have had many opportunities. While living at Saxton, Mo., after I had preached one night in the Methodist Meeting house to a large congregation, the next day I was passing a drug store, the druggist and the preacher were there. They called me into the store. The preacher said, "I love you, Brother Brown." I said, "I love you too." He again said, "We want you to join our church and conference and preach with us." I said, "I want to ask you a few questions. Do you believe I am saved?" They answered, "Yes, we know you are." I then said, "Do you believe I am sanctified?" The preacher answered, "Yes, I know you are." I asked, "Do you believe I am called to preach?" He said, "Yes." I then said, "Do you believe I preach the Bible as God wants me to?" They said, "Yes, that is why we want you." I said, "If I join your conference and church will they let me preach just like I am preaching?" No, they thought not. I then said, "Do you want me to tie myself up in something where I cannot fill the call God has given me, and cannot preach what God has sent me to preach?" They said, "No, go on, we bid you God-speed." He was honest enough to acknowledge I was preaching the truth, and that I was in a place where I could preach it, and he was in a place where he could not preach it, and to advise me not to join anything that would hinder me.

God has told us in his Word through the inspired writer in Revelation 22:18-19, "For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book: And if any man shall take

away from the words of the book of this prophecy, God shall take away his part out of the book of life." So we find according to this statement that those who pervert the Word of God, take from it and add to it, God takes their name out of the book of life. They may be a member of the conference of the Methodist Church, or a member of the Baptist Church, or of any other organization organized by man, but they are no longer a member of the church of God that Jesus built to take his people to heaven.

We find in Matthew 15:14 what Jesus says about those prophets, "Let them alone: they be blind leaders of the blind. And if the blind lead the blind, both shall fall into the ditch."

Again in Matthew 23:24, "Ye blind guides, which strain at a gnat, and swallow a camel." Ye blind guides that strain at sanctification as a second work of grace, strain at Divine healing, strain at the oneness of God and his people; but swallow a whole box supper, picture shows, festivals and such things to raise money for themselves. In many instances have a dance hall and a billiard room attached to their meeting houses. In the twenty-eighth verse, "Even so ye also outwardly appear righteous unto men, but within ye are full of hypocrisy and iniquity." Also verse twenty-nine, "Woe unto you, scribes and Pharisees, hypocrites! because ye build the tombs of the prophets, and garnish the sepulchres of the righteous." And verses 30, 31, 32, and 33, "And say, If we had been in the days of our fathers, we would not have been partakers with them in the blood of the prophets. Wherefore ye be witnesses unto yourselves, that ye are the children of them which killed the prophets. Fill ye up then the measure of your fathers. Ye serpents, ye generation of vipers, how can ye escape the damnation of hell?"

Different times when I have sung the song that

I gave in the heading of this chapter and preached on this subject it has raised great persecution and caused people to say hard things about me. Especially in a number of instances where I have offered from twenty-five cents to one dollar apiece to preachers to sit on the rostrum and face the congregation while I preached on this subject. In a few instances they have accepted my proposition, but they got very restless and failed to face the congregation until the discourse was over. People that were following their pernicious ways said I was too hard on them in exposing them that way. Jesus said, "Ye serpents, ye generation of vipers, how can ye escape the damnation of hell?" I have never put it any stronger that He did.

We find in Isaiah 9:14-17, "Therefore the Lord will cut off from Israel head and tail, branch and rush, in one day. The ancient and honourable, he is the head; and the prophet that teacheth lies, he is the tail. For the leaders of this people cause them to err; and they that are led of them are destroyed. Therefore the Lord shall have no joy in their young men, neither shall have mercy on their fatherless and widows: for every one is an hypocrite and an evildoer, and every mouth speaketh folly. For all this his anger is not turned away, but his hand is stretched out still." Now, we see that God said he would cut off Israel from the people of God head and tail, branch and rush in one day. He tells who the ancient and honorable are. The ancient and honorable he is the head—the bishops, the presiding elders, the rulers, the pope—the prophet that teacheth lies, he is the tail. The leaders of this people cause them to err; and they that are led of them are destroyed by the lies which they teach. They cause the people to err from the truth, to reject the truth; this saps their soul of the grace of God and they are lost. Shall we only apply this

to Roman Catholics and sectism and divisions, or shall we say that this applies to any one guilty.

I have been preaching the gospel for nineteen years in all its fulness. Teaching people the privilege that God had granted unto them through the death and resurrection of His Son. That they should trust God for their bodies as well as for their souls. That they should be a plain people. That the money they once spent for superfluity to adorn their bodies to look beautiful to mankind should now be spent for the gospel; and I have tried to set the example by doing as I taught them to do. Should I turn from this truth, or rather neglect to teach a part of it, or in other words, say that I had been mistaken in the matter, was too rigid and taught it too close, held it down too hard, that they would not have to do as I had taught them, that there was no harm to use simple remedies, no harm to put on a little superfluity. Then I would be teaching lies. I would mislead that people, cause them to lose their salvation, and they would be lost. My doom would be as the false prophets spoken of in Micah 3:5-7, "Thus saith the Lord concerning the prophets that make my people err, that bite with their teeth, and cry, Peace: and he that putteth not into their mouths, they even prepare war against him. Therefore night shall be unto you, that ye shall not have a vision; and it shall be dark unto you, that ye shall not divine; and the sun shall go down over the prophets, and the day shall be dark over them. Then shall the seers be ashamed, and the diviners confounded: yea, they shall all cover their lips: for there is no answer of God."

This brings to my mind a number of men, (when I first became acquainted with them they were sect preachers), they could expound the scriptures and they could get answers to prayer, but when they heard the truth and the meaning of some scriptures they preached, that they did not understand

they were thoroughly convinced they were mistaken about the matter; and that God was just the same today, he ever was. That He intended that man should live by every word that proceeded out of the mouth of God. That none of it had passed away. Yet they refused to accept the light. It was like seed falling on stony land. It sprang up for a while. While they were with me they gave testimony to the light they had received, and what they were going to do. But when their leaders pulled those sectarian lines down on them and gave them to understand that if they did not renounce this as a heresy they would take their credentials from them and turn them out of the church. They obeyed man rather than God. They are now confounded and gone into formality. In Micah 3:11, "The heads thereof judge for reward, and the priests thereof teach for hire, and the prophets thereof divine for money: yet will they lean upon the Lord and say, Is not the Lord among us? none evil can come upon us." Notwithstanding the fact of their failure to walk in the light of God, and they are bound to know that they have lost power with God and that they cannot preach as they once did, they still will tell the people that the Lord is with them. In case they touch the sympathy of the people with some incident of which they have read, something like the Titanic sinking, or some other disaster that has destroyed life, and get a few joiners to the church, they say the Lord is with us. They become deceived, and are as blind leading the blind and they all fall in the ditch together, and will cry for water through a never ending hell, except they repent.

St. John 10:12-13, "But he that is an hireling, and not the shepherd whose own the sheep are not, seeth the wolf coming, and fleeth: and the wolf catcheth them, and scattereth the sheep. The hireling fleeth, because he is an hireling, and careth not



for the sheep." When the hireling, the preacher that divines for money, that leans upon his salary, sees the wolf coming he flees. A wolf is something that destroys sheep. Sheep here represent the children of God. When the shepherd of the sheep sees the wolf coming he gives the alarm, and makes an effort to stop him before he destroys the lives of the sheep. When the salaried preacher, or false shepherd of the children of God sees the wolf coming—the box supper, the party—something that is calculated to kill spirituality and to crowd out Christ. The hobble skirt and superfluity of the world that kindles pride in the heart, and destroys spirituality. He will keep still and not warn his flock. The preachers get gain from the box supper, and the pay ball, and money is brought in from this worldly association. They know that it is wrong, but they do not say anything about it.

Jeremiah 50 :6, "My people hath been lost sheep : their shepherds have caused them to go astray, they have turned them away on the mountains : they have gone from mountain to hill, they have forgotten their resting place." There are many souls in sectism who enjoy the association of the people of God. They are spiritual and enjoy to worship the Lord. They have seen so much worldly conformity they have become disgusted, as a number have told me. One woman told me that she did not attend box suppers, but she baked cake for them, because the preacher told her that it was her duty to bake the cakes to help to raise the money for his salary, though she did not attend the suppers. In this way people are forced to follow their pernicious ways. God in his mercy knows their honest hearts and has continued to let his grace abide in their souls, and they have become disgusted and have wandered from sect to sect and found no resting place as they once had when first saved. There are thousands of souls in this world today not satis-



fied in sectism, but do not know of anything better. They join the one they think teaches the most of the Word of God., if it does not suit they go to another. I have met numbers in this condition, but when they hear the truth, and see what God says in Revelation 18:4-5, "And I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues. For her sins have reached unto heaven, and God hath remembered her iniquities." God's people obey the call, and take their place with the people of God, they have gotten back home, they have found their resting place.

Isaiah 56:10-11, "His watchmen are blind: they are all ignorant, they are all dumb dogs, they cannot bark; sleeping, lying down, loving to slumber. Yea, they are greedy dogs which can never have enough, and they are shepherds that cannot understand: they all look to their own way, every one for his gain, from his quarter." The preacher is supposed to be the shepherd, the watchman upon the watch tower. He is to oversee the flock. He is supposed to be filled with the spirit and power of God. Have discernment from God to detect false spirits of compromise, or anything that is calculated to destroy spirituality. God expects him to cry out against evil, if he does not he is a dumb dog, that loves to slumber, and is afraid to say anything, he is looking to pay day. He knows that his money does not come from the people, it comes from his creed, and he looks to them for his gain. Hence, he lays still and tries to get as many to follow his pernicious ways as possible, in order to fleece them for his own benefit.

Brother, has God laid his hand on you to preach, are you a minister of the church of God; if so, watch over the flock. Lay on your face before God for discernment. Be able to detect anything

that is calculated to destroy spirituality. We have been teaching the people from the beginning of this reformation that this is the church of God. The one which Jesus prophesied of and prayed for in John 17:18,, and he sent them forth as God sent him. He taught them to be a plain people, a peculiar people, a people zealous of good works. We have told the people that they could not be filled with the spirit of God without obeying his word. We have dressed plain ourselves, we have set the example before them. If we were not dressed plain and neat when in the pulpit and would see a sister come in the congregation, that had been very spiritual and dressed with a little extra adornment such as a plume on her hat, or a bunch of rag flowers or any other superfluity, we could not speak against it. Why? Because we were not examples ourselves. If we had on no tie, no stick pin, no superfluity, then we would not fear to speak against the sin that we see, and would not be afraid of any one condemning us for what we condemn in others, and would be free to warn them of the danger they were in.

If I was to take the pulpit with a tie on, since preaching these many years against it as I have, and dressing as I have, and see one who had been a saint of God come into the congregation dressed as the world, with a plume on her hat as long as a horse's tail, also wearing a gold ring, I could not say anything to her. I would be afraid she would expose me to the people, and call attention to what I once preached, and to what I now was.

Brother, if we see these things creeping in and we keep still, we are dumb dogs. God cannot use us if we do not bark and warn the people to shun the appearance of evil, and walk in the light of the gospel.

One says, "There is no harm in putting on a little tie, it is nothing more than a matter of con-

science." Let us consider it a little. In June, 1913, I attended the Anderson camp-meeting. There was reported to be four hundred preachers there. I did not see but one of them with a tie on. I called a brother's attention to it and he went to this brother and talked to him and he took his tie off. I judged from the appearance of that tie that it cost about one dollar and a half. Let us count them at a reasonable price, and say those four hundred preachers had on ties that cost seventy-five cents apiece, that would make the ties for those four hundred preachers cost three hundred dollars. Who would pay for them? The saints of God. I know a woman that washes for a living that purposed in her heart to give one dollar per month to the cause of Christ to support the work of God. Wouldn't it be a shame for a minister to take that woman's hard earned money that she sweat over the washboard to earn for him and he give seventy-five cents of that month's donation for a tie. This woman I have in mind has four deaf and dumb children that she is anxious for God to heal. It would be a shame to see that woman's hard earned money going to buy a necktie for the preacher to make him look becoming when he takes his place in the pulpit. Can she have confidence to ask him to pray for her deaf and dumb children to be healed? God Almighty put shame on the ministers and pull the scales back from our eyes and help us to behold Jesus Christ in his purity as he stood before the people and spoke as man never spake, and set an example that we might follow in his steps.

Spoke as never man spake. Brother, let us not be dumb dogs, but cry aloud and spare not. You may get persecution, and you may meet with hardships. Those who have catered to the world and have been afraid to bark, and afraid that they would not get their expenses paid, will oppose us. But God Almighty will keep his hand on you, and at the

great judgment bar of God, when that reckoning day shall come, you can face all mankind with a clear conscience. You can say I have preached the truth, I have fought a good fight, I have kept the faith, I have never perverted the word of God, or failed to deliver the messages that God has given me. Then you can hear those welcome words to come up a little higher. But woe unto the man who has once preached the truth, dressed plain, set the example to others, but has retrograded from the truth, gone into worldly conformity; has failed to preach the truth, led some after him, then to hear the awful words, "Depart from me ye workers of iniquity, I never knew you." Then he may cry, "I have prophesied in thy name, I have cast out devils in thy name." But God will say, "I never knew you." Sad, sad, after preaching to others to be a castaway. I pray God to strengthen your soul, brother minister, and help you to stand steadfast in the faith and to hold up the truth for which Jesus died.

Ezekiel 34:1-3, "And the word of the Lord came unto me, saying, Son of man, prophesy against the shepherds of Israel, prophesy, and say unto them, Thus saith the Lord God unto the shepherds of Israel that do feed themselves! should not the shepherds feed the flock? Ye eat the fat, and ye clothe you with the wool, ye kill them that are fed: but ye feed not the flock." We find the gospel in its fullness feeds the children of God and fattens the soul, it makes them flourish, and puts them to where they can anchor their souls in God and stand on his word. But if the Word is not preached, but is perverted and made a lie it kills the souls of those who have eaten of the Word of God, discourages them and causes them to doubt the whole Word of God. For instance if they find out that the scripture in James 5, beginning with the fourteenth verse, does not mean that they should call for the

elders of the church, but that they should call for a doctor, and that they should take some remedy, must not be anointed and prayed for, but be anointed with some liniment and use some simple remedy. This kills them spiritually. Why does the shepherd teach this? Why does he weaken on divine healing? Because he is afraid to preach the whole Bible and fill the place God has said an elder should fill, and he cannot pray the prayer of faith. Therefore, he has faltered and failed to walk in the light of the gospel.

The Fourth verse of this same chapter is as follows: "The diseased have ye not strengthened, neither have ye healed that which was sick, neither have ye bound up that which was broken, neither have ye brought again that which was driven away, neither have ye sought that which was lost: but with force and with cruelty have ye ruled them." Brethern, I have been taught for years that I should dress plain. I have taught it to others, and they have conformed to my teaching. They have separated themselves from the world, like Jesus said to his father in the 17th chapter of St. John when praying for the disciples that they were not of the world even as he is not of the world. So these people have looked, dressed and lived so that people in watching them can see that they are not of the world even as Christ is not of the world, and like him their lives and examples have been a rebuke to sin. Now, in case I should conform to the world, put on my tie, go back to conforming to the world, go to preach to these people wearing what I have preached against, they would refuse to accept me as a man of God. I meet a body of ministers and force them to accept me, "and with cruelty have ye ruled them," then in what are we different from the sect preachers, if we do those things that they do. God Almighty, put shame on our souls, humility in our hearts and give us such a



love for humanity that will enable us to have the flock of God, and the cause of Christ on our hearts above everything else in this world.

In the Fifth verse we notice, "And they were scattered because there is no shepherd: and they became meat to all the beasts of the field, when they were scattered." Also verses six and seven, "My sheep wandered through all the mountains, and upon every high hill: yea, my flock was scattered upon all the face of the earth, and none did search or seek after them. Therefore, ye shepherds, hear the word of the Lord." According to this prophesy, as I understand it, God has chosen the ministers of this reformation to gather up this scattered flock. To bring in the wandering sheep that there might be one shepherd and one fold. To let the New Testament be their discipline, and to let the spirit of God hold them together. Let the ministers, as ministers, see eye to eye. Let our Godly messages, our sacrifice, denying ourselves the form and fashion of this world, be a light and an example to them and by so doing encourage their souls to come to us for teaching and for help. Let us do this, but let us not scatter them.

Paul was a good preacher. He said if meat offend my brother I will eat no more meat while I live. If conforming to the world offends my brother I will not conform to the world. Pride brings the desire to conform to the world. Strife and bad spirits make division. Clean up, you preachers who have been preaching for years, spend the money that the saints of God give you for such things as you stand in need of. Do not go to buying superfluities, neckties and such things, and come out and impose yourself upon the saints as a man of God, and one who is walking in the light of the gospel: then if they complain about it, say they have a bad spirit and are making division. God put a rebuke upon the powers of hell and stop the



work of the devil that is trying to destroy the unity of the church of God.

In the eighth and ninth verses, we see as follows: "As I live, saith the Lord God, surely because my flock became a prey, and my flock became meat to every beast of the field, because there was no shepherd, neither did my shepherds search for my flock, but the shepherds fed themselves, and fed not my flock. Therefore, O ye shepherds, hear the word of the Lord." Also the Tenth verse, "Thus saith the Lord God; Behold, I am against the shepherds; and I will require my flock at their hand, and cause them to cease from feeding the flock; neither shall the shepherds feed themselves any more, for I will deliver my flock from their mouth, that they may not be meat for them."

Look out, my brother, if you once preached the radical truth as the spirit of God has moved on the hearts of his people to support you; if you are now conforming to the world, you may expect your rations to get short, and the next thing you will be hunting a job of work. This conformity to the world has not been practiced long by the ministers, but I have already received a letter from a minister who has been a minister of the gospel for years, who once was radical for the truth, but now has begun to compromise, and he said that he had to get him a job of work to support his family. God will not support men who will not stand for the truth of the gospel. God will not force his children to feed men who will not feed them with the word of God.

See verse eleven and twelve of Ezk. 34: "For thus saith the Lord God; Behold I, even I, will both search my sheep, and seek them out. As a shepherd seeketh out his flock in the day that he is among his sheep that are scattered; so will I seek out my sheep, and will deliver them out of all places where they have been scattered in the cloudy

and dark day." Now, we realize that this has reference to the false teachers and sectarian preachers, but my brother, if we have retrograded from the truth, though we have been used of God and won others to the truth; are we any different from them? Do we not come under this scripture as well as they?

Also see verses eighteen and nineteen: "Seemeth it a small thing unto you to have eaten up the good pasture, but ye must tread down with your feet the residue of your pastures? and to have drunk of the deep waters, but ye must foul the residue with your feet? And as for my flock, they eat that which ye have trodden with your feet; and they drink that which ye have fouled with your feet." The man that claims to be called of God: and denies the promises of God to his children, such as sanctification as a second work of grace, divine healing of the body, oneness of God's people: that ignores the scriptures that teach this and makes fun of them, he has eaten the good pasture, he has trodden down with his feet the good things that God has given, he has ignored them. But God's people eat that which has been trodden with their feet, and they drink that which has been fouled with their feet. They rejoice in the truth of God. The saints of God accept the word of God which the false teachers reject and it is food for their soul while the sheep fed by the hireling shepherd are starving for the word of God.

In the verses 20, 21, 22, 23: "Therefore thus saith the Lord God unto them; Behold, I, even I, will judge between the fat cattle and between the lean cattle. Because ye have thrust with side and with shoulder, and pushed all the diseased with your horns, till ye have scattered them abroad; Therefore will I save my flock, and they shall no more be a prey: and I will judge between cattle and cattle. And I will set up one shepherd over

them." I would say to the people of God, let us go to work in the light of the gospel, ignore the work of the devil, be true to God, and he will take care of you. You, who ignore God's truth, that he has called you to preach, and have trodden it under your feet, and set it aside, He will set you aside and stop his people from feeding you.

Isaiah 42:16, "And I will bring the blind by a way that they knew not: I will lead them in paths that they have not known: I will make darkness light before them, and crooked things straight. These things will I do unto them, and not forsake them." Have you ever seen people that have this experience, that have been led out of sect confusion, and brought into the light of the gospel, and when they first heard the truth they thought it was terrible. Thought that it was destroying the church, and tearing down the work of God. But when they received the light from God they walked in the light, and God turned their darkness to light. The man of God that stood persecution and preached the truth clear and plain and showed to them their crooked ways shall not lose his reward. God led those people by a way that they knew not of and opened the blind eyes of those who wanted to understand and showed them the way unto the House of the Lord.

Jeremiah 14:14, "Then the Lord said unto me, The prophets prophesy lies in my name: I sent them not, neither have I commanded them, neither spake unto them: they prophesy unto you a false vision and divination, and a thing of nought, and the deceit of their heart." When man preaches today something that is not God's word, yet claims that God sent him we can know that God never sent him. When a man teaches lies he is not sent of God. When a man preaches something that will kill spirituality he is not sent of God.

Jeremiah 23:1-4, "Woe be unto the pastors that

destroy and scatter the sheep of my pasture! saith the Lord. Therefore thus saith the Lord God of Israel against the pastors that feed my people; Ye have scattered my flock, and driven them away, and have not visited them; behold, I will visit upon you the evil of your doings, saith the Lord. And I will gather the remnant of my flock out of all the countries whither I have driven them, and will bring them again to their folds; and they shall be fruitful and increase. And I will set up shepherds over them which shall feed them; and they shall fear no more, nor be dismayed, neither shall they be lacking, saith the Lord." Now, brother, as God has fulfilled this prophesy and has gathered his people out of the places where they have been scattered and set us over them to teach them to not conform to the world, and to hold them together by the gospel of Jesus Christ, be true to your calling. Fear not to do what God has called you to do and to fill your place, that when you come to the great Judgment Bar of God you can hear the welcome words, "Well done thou good and faithful servant, come up a little higher."

Zachariah 11:3, "There is a voice of the howling of the shepherds; for their glory is spoiled: a voice of the roaring of young lions; for the pride of Jordan is spoiled." We see this prophesy fulfilled today. There is a howling and crying out against the ministers of God that spend their time for the glory of God. It is a common thing to hear people say when you go into a community where the truth has been preached, "They are the Evening Lighters," or spoken of as the "Gospel Trumpeters," or "Those Church of God People." And they will say, "Those people have come here to tear up the church;" and that the trouble of it is that they got all of our best members, our paying members. This can easily be explained, for God says in Revelation, "Come out of her my people." He just calls

His people. He does not call those who are not his people, except to call them to repentance. So the ones that God calls out of Babylon are his people.

Romans 16:17-18, "Now I beseech you, brethern, mark them which cause divisions and offenses contrary to the doctrine which ye have learned; and avoid them. For they that are such serve not our Lord Jesus Christ, but their own belly, and by good words and fair speeches deceive the hearts of the simple." God does not mean in this those that cause division by preaching the truth and causing the children of God to come out of confusion, but he means to mark those that cause division among the children of God by conforming to the world, and teaching things not according to God's word; to mark them and avoid them. The gospel of Jesus Christ will never divide the children of God. A Godly holy life thus brought about by teaching the Bible in its purity will never make any differences or divisions between those who have the spirit of God. It will hold them together.

2 Timothy 3:1-3, "This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good." This prophecy has come true. It is fulfilled now right in the town where we live. Here we visit the sick. There are those here who have come from a distance with lung trouble seeking health from the climate. We visit all we can and try to encourage them, and try to get them to see what God has for them. Many have given up the doctors and trusted the Lord for their healing, and some have been healed, and others are improving. The doctors and friends to the world, and sectarian preachers, together with lay members tell



them that we are of the devil, that we are division makers; that we are not to be relied upon, yet God honors our work here.

Verse four: "Traitors, heady, highminded, lovers of pleasures more than lovers of God." The preachers and church members that do this frequent the shows and worldly places of amusement.

Verse five: "Having a form of godliness, but denying the power thereof; from such turn away." For of this sort are they which creep into houses, and lead captive silly women laden with sins, led away with divers lusts, Ever learning, and never able to come to the knowledge of the truth. Now as Jannes and Jambres withstood Moses, so do these also resist the truth; men of corrupt minds, reprobate concerning the faith. But they shall proceed no further: for their folly shall be manifest unto all men, as their's also was." Now, this prophesy is being fulfilled in Roswell, New Mexico, they are being exposed by the word of God, and the honest people are beginning to see it.

We find in 2 John 1:9-11, "Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son. If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed. For he that biddeth him God speed is partaker of his evil deeds." It seems hard for some people to get the understanding of this. They think it would be too hard not to receive any one into their house, and even not to go to hear some preachers who come into the community. But God means what he says, "If there come any unto you, and bring not this doctrine," the doctrine of Jesus Christ, "receive him not into your house, neither bid him God speed, for he that biddeth him God speed is partaker of his evil deeds."

At one time there was a man knocked at the



door of my home. I went to the door. The man introduced himself as Reverend So and So, and a founder of a certain holiness faction. I invited him to come in, he said, "Let me get my company." He stepped back a few steps and called to a couple of young ladies. He introduced them as his daughter and a young lady that was traveling with them. They had tambourines and stringed instruments and they wanted to stay over night. I kept them. I talked to him as long as he would talk to me, but finally at a very late hour he sulked on me and went to sleep. He told me that he had a Gospel Trumpet that was printed twenty years ago, and had read that paper frequently since then. I did not have so much mercy on him then as I had before, for then I saw that he had had the truth and would not accept it.

In the morning after breakfast he asked me if he held a meeting in town if he could have the use of my room. I thought he had reference to the meeting house. I said, "Well, the saints of God have bought this house for the purpose of having the pure gospel preached in it, and those who will preach the pure gospel are welcome to preach in it." My wife then said to me, "Papa, he does not mean the meeting house, but he wants the rooms they had last night." He said, with a sneering, grinning look on his face, "Don't kick before you are spurred. I do not want your meeting house." I said, "I will read you some scripture," and I read the tenth verse of 2nd John, "If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed." I said to him, "Now, if you are passing through this town and want to stay all night, as you did last night, I will keep you." He laughed and said, "I have read that scripture many a time." I said, "I am holding this down on you to show you that I cannot keep you here to pour out your false doctrine on the

people, if I did keep you I would sin against God, and I cannot do it. He went on down town, and a brother came and told me that he preached on the street where there were four saloons in hearing. That the preacher gave the saloon keepers a great lift. Told them they were doing an honorable business, and paying their license and no man had a right to harm or molest them; that they were doing a legitimate business, and also said, "God bless the saloon-keepers, I love them." The two young ladies went through the saloons with their tambourines and took up a collection. When I heard this I was glad they were not stopping at my house. When he left my house he said to me, "When you come to my town come to my house," giving the number and street, "and you will find a hearty welcome." I said, "Very well, but I will promise you one thing, if I come to your town and to your house, I will preach the gospel, I will not preach false doctrine."

St. John 3:34. "For he whom God hath sent speaketh the words of God; for God giveth not the Spirit by measure unto him." This makes it very easy for a sinner to detect whether a preacher is of God or not, for he who speaks the Word of God is sent of God, but a man who speaks the word of man is sent of man and perverts the word of God, is not sent of God.

John 8:47, "He that is of God heareth God's words: ye therefore hear them not because ye are not of God." This is the way to distinguish between God's children and those who are not his children, because his children hear his word, and those who are not his children will not hear it. He sends his preachers to preach his word, his people hear and accept his word, and they come out of confusion.

We find in 2 Corinthians 6:14-16, "Be ye not unequally yoked together with unbelievers: for

what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? And what concord hath Christ with Belial? or what part hath he that believeth with an infidel? And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God and they shall be my people." What communion hath light with darkness; what fellowship hath a saint of God with one that does not believe the word of God? What comfort is it to a saint of God who believes the gospel of Christ to go into a secret order and worship a skeleton or an image of some kind?

At one time I was preaching in a Woodman Hall where there was hanging a maul, a wedge and an ax. I said, "Some worship the maul, wedge and the ax, but I worship the Father, Son and Holy Ghost." The next night I got an egging. It was found out later that the preachers son, who was a Woodman, furnished the eggs, and threw the first one.

An old lady seventy-eight years old was in the hack with me, she had lived there in that vicinity for seventy years. Had never been in a court room, had never given her evidence in court. Had been a church member from a child. One year before this meeting my son and another brother went there to preach for the first time. During this meeting she learned for the first time that there was an Old and a New Testament. She accepted the truth. She also was hit with the eggs. Her son was Justice of the Peace, the other son was in the hack with me. The Justice of the Peace was a member of the Woodman Lodge. The son who was Justice of the Peace phoned over to his brother's home to inquire how his mother was the next morning. He told him that we had had an egging as we started home. He asked if his mother had been hurt. He told him

that they hurt her neck. He said, "I will be there directly." He soon came and he was a very angry man. Said that he would give fifty dollars to know one man who threw eggs. I said to him, "Listen to me, if you and your brother and mother will sit on the platform tonight facing the congregation I will show you the man or men who threw the eggs, and it will cost you nothing." He said, "I will do it." That night they sat on the rostrum. The old lady sat between her sons. I told the people that I was ashamed of them. That here sat an old lady who had been a citizen of their town for seventy years; had never done any one a wrong, or ever said a word of harm against any one, and was supposed to be loved by all the people. That just a year ago she found out that there was an Old and a New Testament, and that there was a God that would hear and answer prayer.

I said, "You are not interested in the preachers, did not ask us home with you. Did you know that this old lady was milking three cows and keeping us preachers?" That she was working hard all day and riding out here to hear the gospel. That as she went home last night she got an egging from some dirty scamps just simply because she was in the hack with me and I had said something about a maul, a wedge and an ax, and held up Christ. Be ashamed of yourselves, you law-breaking Woodmen of the community. One old man hollered out that he was ashamed. I said, "Why didn't you say you wanted to egg me? I would have stopped the hack and got out and let you egg me all you wanted to, and not hurt this kind old lady. You hurt her neck and it is sore and she cannot turn her head.

I looked at the congregation, looked at the expression of shame on their faces, and said, "There are the men who threw eggs," and pointed them out. The Justice of the Peace arose and said, "I am done

with the Woodmen Order." He saw they were members of his lodge. "My time and my money have been spent in this thing. But I will not be hooked up with a lot of outlaws who will egg my mother and the ministers of the gospel of Christ, so I come out of it and will have no more to do with it." He obeyed this scripture where Jesus says in 2 Cor. 6:16, "And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people." Also the 17th and 18th verses, "Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty."

Brother, it may be possible that you have looked at sectism and their worldliness and selfishness and have decided that the secret orders are better than sectism. I do not blame you. I believe that today some of the secret orders stand far above the sectarian institutions in benevolence, as in visiting and caring for the sick and the poor, in fact I know it. But did you know that Jesus Christ had something better? That the salvation of God will make us to love one another as Christ loved us, and give you eternal life, which no man made institution can do. You can serve your secret order all your life, pay your hard earned money, and then lay down and die and be lost. You can serve God according to the New Testament and enjoy salvation and the fellowship of God's people while you live, and be a blessing to fallen and suffering humanity. Then when you bid farewell to this world, and your soul is wafted to the throne of God, you will rejoice forever with God and the angels and Jesus Christ who died for you, while your body will be mouldering in the grave.

I pray God to bless this message to the good of humanity; to the edifying of the children of God; to the destroying of the work of the devil, and to the upbuilding of God's cause. I have written this book with the view of being a help to those who read it. With no malice in my heart; with no ill feeling towards any one; and with a prayer in my soul to God that He will bear witness to the words which I have written and make it a blessing to all who read it.



## CHAPTER XX.

## HOW TO MAKE SAINTS

For many years I have been bothered, seeing so many children who are taught to know God when small, and when large enough to go to school, they are persecuted and made fun of because of their faith, until they become ashamed of their parents who live a sainted life, and trust God for their healing, and abstain from worldliness and superfluity of dress. When my boys were small they knew nothing except to trust God for all they ate and wore, as well as for their afflictions. I thought if I could keep them this way till they were grown, what wonderful faith they would have. When they started to the Public school, they saw the wickedness of other children, and heard them swear, saw them chew and smoke tobacco and make fun of the saints. They never heard a prayer in school or any praise given to God. It began to have its effect, and in spite of all I could do talking to them—when I was permitted to be with them—and praying for them, they backslid and got away from God. When I would be away from home in the ministry for weeks, and return home, I would find them playing some of the pranks they had learned at school, hear them use some of the sayings they had heard; I would talk to them, pray for them and get them saved, but when I would return home again I would find them away from God. They would tell me how the boys would abuse them and make fun of them, so there was no remedy as I was compelled by the law to send them to school, and sometimes their teachers would be Catholics and others would make no profession at all.

One time when one of my boys was in High

School, and I objected to some of the things in which they had him practicing, he told the Professor he could not do that any more as it was against my will. The Professor told him to pay no attention to his old "fogy" daddy, they would work it and he would know nothing about it. My son told him he thanked God for his "old foggy daddy" when he saw the other boys chewing and smoking cigarettes. However, it is sufficient to say they never regained what they lost. That childlike faith, that takes God at his word, is what brings healing, or any other thing that we desire that is according to God's word.

You must help your children live salvation, by watching over them, and praying with them and keeping them from bad company; teach them the evil of it.

There was a little boy only five years old in the Home and attending the school here. There were six of the children came to my room, to get saved. I prayed for them and the Lord saved them. This little boy saw, and heard me instruct them. In a few days he came to the room, and said, "Brother Brown, I want to get saved like the other children." I said, "Come and let me talk to you about it. I took him on my knee and questioned him. He said, "I am a bad boy and if I should die I would go to hell." I said, "Are you not a little child?" He said, "Yes." I said, "Do you know Jesus said, 'Let little children come unto me, and forbid them not for of such is the Kingdom of Heaven.' " "Yes," he said, "I know this, but I am not saved; I want to get saved." I could not reason him out of it, as he was a very bright child, and had been under Christian training for some time. I prayed with him and he prayed like a grown person, asking God to forgive him. After prayer he said God saved him. He lived different, and would pray in family worship. I would take him alone and talk with him

when he would do wrong. He would ask our forgiveness and ask God to forgive him. He kept this up as long as he stayed in the Home and was in school. I am sure there were impressions made on this child that will stay with him through life. If this child could be kept under this training till he becomes a man and never be taught any thing but to trust God as we teach them here, when he is grown he would have the Apostolic Faith.

Christian training is what children need when they are young, to form their lives. If the Catholics can take children, teach them their faith, so they will die by it even after they are grown, the saints should teach their children the Gospel, until they would give up their lives before they would give it up. That is the faith the Apostolic Church had which we read of in the fifth chapter of Acts—that faith, the sixty million martyrs had—and gave up their lives before they would give up their faith.

Now God laid this on my heart some years ago, and the way opened up two years ago for us to have a school of this kind here in Roswell. It is still going on, with good success. We teach all branches the Public Schools teach, as well as the Bible plan of salvation. We teach what Christ came to the world for and what he accomplished by his coming, and the privileges they have through the atoning blood, and how to obtain every promise in the New Testament. We exhort the children to get saved. I have had some very unruly children sent to the Home, but we have succeeded through prayer and patience to make them good, obedient children.

There have been some mistakes and failures in Saints' schools in the past which have caused the brethren to become discouraged in this matter, and to think they can't be carried on successfully. I feel that God has permitted me to learn the secret, and I have proved by the last two years' experience

that it is possible for the saints of God to have schools as well as Catholics and Sectarians.

We have pupils in the school from Tennessee, Louisiana, and California; some have moved here to school their children, others are writing us from different States and Canada, wanting to move here to school their children, provided they could make a living here. We cannot encourage them to come as living is high, and not sufficient public work here to give them employment.

We have been praying the Lord to open a way, in a suitable location, for this purpose, and I believe that God, in answer to prayer, has opened the way. I have leased a large building in Memphis, Tenn., for ten years, for a Missionary Home and School. This is a more central point, easily reached by railroad or water. There are more public works there, which gives the working class of people a chance to patronize the school.

We will take pupils from a distance as we do here, care for them as my own children. There has been no complaint from the parents of children who are here in school.

I have received letters from fathers and mothers from different States who have lost their companions, and have children from one to five in number in a family, wanting to put them in a Home and School of this kind, where they can have Christian training as well as an education.

The deal I have just made enables me to help all who desire this, and take children, whom their parents desire to have trained this way.

Investigate the "Church of God Faith School," located at 1481 South Lauderdale Street, Memphis, Tennessee, which will open Sept. 1st, 1914. A school in which the Bible is taught, respected and believed, rather than neglected and crowded out.

A school in which the heart is trained as well as the mind. A school of education for the boy and

girl, that will rightly direct him or her when they become men and women. A school where each pupil and their special needs are studied and complied with as far as possible. A school that welcomes both rich and poor and shows no partiality to either. A school of discipline and obedience. A school teaching all the common branches of study and such others as are deemed admissable. A school dedicated to God for his glory and your children's welfare.

I have teachers who are capable of conducting this school. I shall spend most of my time in the evangelistic work, but will look after the Home and School. I shall locate at Memphis, Tenn., by August 30th, 1914, the Lord willing.

You can address me here till August 30th, after that date to 1481 South Lauderdale Street, Memphis, Tennessee.

You that are interested in a school of this kind write me. You who know the worth of prayer, pray that God will help me to fill my calling, and be a blessing to humanity the remainder of my life.

I send this book to the public, breathing a prayer in God, that he will make it a blessing to humanity, in encouraging those who are discouraged, and helping to establish the faith in the hearts of the saints of God.

Your brother set in defense of the Gospel, in the one body of Christ.

WILLIS M. BROWN.

*Publishers' Note:*

Mr. Brown sent us sufficient manuscript to make a three hundred or more page book, as he has advertised, but we condensed the same and made fewer pages but the same amount of reading.—Publishers.







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